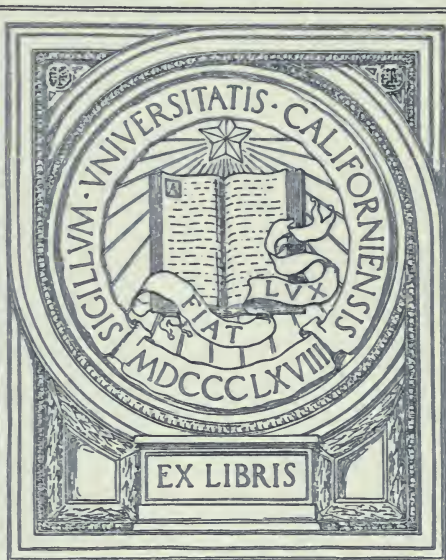


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INDIA AND CHRISTIAN MISSIONS.



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# INDIA

AND

## CHRISTIAN MISSIONS.

BY THE

REV. EDWARD STORROW,

OF THE LONDON MISSIONARY SOCIETY, CALCUTTA.



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## P R E F A C E.

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IN preparing these pages for the press, I intended neither to write a large nor an elaborate book. In pleading the cause of Missions in various parts of England, I was struck with the large number of persons who felt greatly interested in the progress of Christianity in India, who knew comparatively little, in a definite form, of the country as a field for missions, yet who were quite prepared eagerly to accept of all the information that could be given them. It is for such that this volume is designed.

It has been my aim, in conjunction with this leading missionary purpose, to give as much information as possible—without seriously digressing from the subject in hand—respecting the character, and the social as well as religious state of the people of India.

Deep love for India, and pity for her sins and sorrows, have forced me to write. Next to the wish to "spend and be spent," in helping to raise that magnificent but ill-fated empire nearer to the throne of God, is my desire to stimulate others to give, to pray, and to labour in her behalf.

E. S.

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INDIA  
AND  
CHRISTIAN MISSIONS.

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CHAPTER I.

THE PEOPLE.

ENGLISHMEN ought to be better informed about India than any other heathen land. Christian Englishmen should pray and labour for it, as they pray and labour for no other country. Its magnificent physical features, its romantic and mysterious history, its unique literature, and its extraordinary religion, combine to invest it with an interest of the highest kind.

India! what a crowd of exciting and conflicting ideas does it call forth! For ages it has been the dream-land of some of the most reflective and imaginative minds of Europe. Archæologists have found in it their most insoluble puzzles. Poets have been inspired by it. Infidels have turned to it as to an arsenal and a land of hope. Historians

have in vain tried to write its history. Statesmen have been baffled by it. Christians have wondered and wept over it. Like Japan, it is a land full of paradoxes, and the intelligent European mind has its conclusions strongly disturbed and shaken by the study of its peculiar characteristics. Its soil is most rich, but its people are most poor. The Hindus are one great race ; but physically, intellectually, and lingually, they are as diverse as the nations of Europe. Though bound together by caste as no other people are, none are so wanting in patriotism and deep human sympathy. They possess great intellectual subtlety and speculativeness, but proportionately little original force and practical power. Their literature is vast, profound, metaphysical, and imaginative ; but it is a question whether the world would gain or lose were it utterly to perish. Viewed from different stand-points, their religion would be called monotheistic, pantheistic, tritheistic, polytheistic, and atheistic. Professedly and theoretically they are the most religious of mankind ; practically and morally they are the most irreligious. Perhaps no people so affectingly illustrate what the profound Pascal calls the grandeur and the meanness of man.

The extent of India is seldom appreciated. From the Himalayas to Cape Comorin it covers

1900 miles ; and from the Indus to the boundaries of the Burmese empire, its extent is almost as great. Within these limits it spreads over an area of 1,309,200 miles. Great Britain has an area of 90,038 square miles ; it is, therefore, but one-fourteenth the size of India, and all Europe, with the exception of Russia, covers but the same extent of surface.\*

This vast region is the abode of 180,000,000 of our race. Contrast and comparison will best enable us to comprehend their numbers. The entire population of our earth is about 1,200,500,000 ; India contains, therefore, more than one-seventh of the human race. The continent of America has 59,000,000 of inhabitants ; India has, therefore, more than three times as many inhabitants as that whole hemisphere. The population of Great Britain and Ireland is 29,000,000 ; India has more than six times that number. What a weight of responsibility, then, rests on the Christian people who have gained dominion over this vast empire !

Four races inhabit India, and each race has its own religion.

The *Hill Tribes* are undoubtedly descendants of the aboriginal possessors of the country. They

\* Appendix A.

were driven from the plains by successive hosts of Hindu conquerors, who, entering India from the north-west, gradually spread themselves like the waters of an inundation over the surface of the country, leaving the upland forests as a refuge to the scattered savages, who were too weak to resist, or too free to submit. In the Vindhya mountains, the hills west of Orissa, those between the Ganges and Brahmaputra, and similar ranges elsewhere, they are found. They are severally distinguished by the name Ghonds, Coles, Santals, Khasiyas, Paharis, etc., but their physical characteristics are substantially the same. They are below the middle size, have an expansive chest and strongly made limbs, round heads, broadish faces, flat turned-up noses, small eyes, dark brown skins, and cheerful intelligent countenances. They bear much the same relation to the Malay that the Hindus do to the Germanic race. They have vague ideas of one supreme God, but worship a variety of divinities, most of whom are little better than fetishes. They are excessively superstitious, and less intelligent than the Hindus, but more honest and truthful. It is impossible to tell their numbers, but probably they amount to 2,500,000.

The Pariahs, who abound in Southern India,



are mainly, not outcasts from Hinduism, but of the same race as the hill tribes.

The *Hindus* amount to 160,000,000. They are more numerous than all the Protestants in the world put together.

In what manner the great Hindu race broke off into so many branches, and became located in their present seats, no one can tell. It is most probable that subsequent to the first great settlement of the Aryan race in the north-west of Hindustan, successive emigrations of a kindred people took place, and, like the advancing waves of the sea, passed onward to territory hitherto untouched, or drove previous settlers of their own race from lands which they themselves coveted. Some of the Hindu races have been largely formed by an admixture of tribes, but others of them are evidently more pure and distinct. Such are the Ragputs, the Mahrattas, and the Bengalis. The Hindus of southern India differ greatly from those of the north, and evidently are of less pure descent. The aboriginal element, driven to the extremities of the peninsula, seems to have gathered strength from compression, and to have forced itself into the Hindu body politic. Many of the Shudra castes no doubt thus originated.

The Hindus have the European cast of coun-

tenance ; they are less muscular than we, but have a silken softness of manner, and a grace and ease we seldom possess. Their intellect differs from ours in being less powerful but more subtle. Deceitfulness, indifference to crime and suffering, hospitality to relatives and dependents, and a low appreciation of political and social freedom are the most marked characteristics of the people.

The *Mohamedans* as conquerors entered India in large numbers during the eleventh and twelfth centuries. Persians, Arabs, Turks, Moguls, Uzbecks and Afghans, chiefly took part in this fierce, formidable, and fanatical invasion. Their success drew crowds of adventurers from the Moslem regions lying to the north and north-west of Hindustan. The proselytizing zeal of the foreigners, backed by the political power they had gained, and did not scruple oftentimes to use, led to the conversion of many Hindus to Islamism. This faith is professed by about 20,000,000 in India, or one-ninth of the entire population. About one-half of this number apparently are of foreign descent ; the other half are Hindu Mohamedans.

The inhabitants of India who claim an *European descent* are but a fraction of the entire population. Exclusive of the English soldiers,

the Europeans do not amount to 20,000. India is not a colony, nor can our countrymen ever find a home there as they do in Australia and North America. The climate is ungenial; our race would rapidly degenerate, if not die out, beneath its wearing power; and natives can live on so little, that European labour, unless skilled, cannot compete with theirs. Our countrymen, however, who have capital and energy, find it advantageous to establish themselves as indigo planters and merchants; and few things would so benefit India as the increase of this class of men, who might in these pursuits, or in others, such as zemindars, manufacturers and cotton purchasers, greatly benefit the natives and enrich themselves.\*

The East Indian or Eurasian population probably amounts to 80,000. These are chiefly descendants from European fathers and native mothers. They are mainly of Portuguese paternal origin.

The following is, I believe, an accurate statement of the Christian population of India:—

\* What is here said refers to India generally, but the southern slopes of the Himalayas are well fitted to be the home of a race of colonists. They are not without a fair proportion of mineral wealth, and there is every advantage of climate and of soil for the cultivation of such productions as tea, coffee, and spices.

European soldiers . . . . .	80,000
European civilians . . . . .	20,000
East Indians . . . . .	80,000
Protestant Native Christians . .	125,000
Syrian Christians . . . . .	150,000
Roman Catholic Native Christians .	620,000
	<hr/>
	1,075,000

Let us now survey India in its main geographical divisions. Looking northward from Cape Comorin it thus unfolds itself to the view:—To the right lies the district of Tinnevely; it is under British rule, and Christianity has here a larger proportion of adherents than in any other part of India. To the left is the small, partially independent state of Travancore, where the number of Christians is unusually large. In these two tracts of country the Episcopalians have 47,000 converts, and the London Missionary Society 16,300—just one-half the entire native Christian population of all India. Northward of Travancore, near the western coast, lies Cochin, and beyond it Coorg. To the eastward, covering the southern regions of an extensive table-land, lies the Mysore territory. Beyond this are extensive tracts, once possessed by the Mahrattas, but now under British rule; and still further to the north of the table-land,

which stretches from the western to the eastern Ghauts, lies the extensive kingdom of Hyderabad. The government is Mohamedan, and whilst itself fearfully corrupt, can be expected to do but little for its 10,000,000 of despoiled and demoralized subjects. Leaving Tinnevely we pass, on the eastern coast, a number of districts under English rule, and inhabited by a population having in it more of the aboriginal element intermixed with the Hindu than is found anywhere northward.

Leaving the Madras Presidency, with its 30,000,000 of inhabitants, we come to that of Bombay, on the western coast, with its 25,000,000. The Mahratta race chiefly predominates in its southern and eastern provinces. Their formidable political power has long since passed away, but several of their states still have an independent existence. Gwalior, with its 3,500,000 of subjects, is the chief of these. The Bombay Presidency, with the adjoining states and provinces to the north and east, have by far fewer missionaries than any other part of India.

South-east of Hyderabad, lies the little-known, but extensive regions of Saugor and Nerbudda territory, and Nagpore. Between these and the province of Orissa, where the General Baptists have one of the most interesting missions in all

India, lies an irregular tract of jungle and hill territory, hardly known to Europeans, and inhabited by some of the most debased and superstitious of the aborigines of the country. North-east of this region lies Calcutta, the capital of the empire—the seat of a commerce surpassed by not more than two cities in the world out of England.

Calcutta lies at the base of the great Gangetic valley. This magnificent valley, for fertility, extent, and populousness, can only be compared with those of the Yang-tse-keang, the Amazon, and the Mississippi. It drains a region 1400 miles long and 600 broad, and supports a population large as that of Great Britain and all North and South America united.

The Bengalis, numbering at least 28,000,000—the same population as England and Ireland—inhabit the whole of the southern portion of this valley.\* They are the most cowardly and intellectual of all the Hindu races. Lord Macaulay's celebrated sketch of them will be remembered. Bahar lies next as you ascend the Ganges—a rich and fertile

\* The entire population of the Presidency of Bengal is not less than 48,000,000, equal to that of France and Spain united. It includes the provinces of Bengal, Bahar, Orissa, and the territory bordering on Burmah and the Brahmaputra.



province. Benares, the religious capital of India, lies in the midst of it. The Bahares are more stolid, ignorant, and superstitious than their southern neighbours; they number 8,500,000. North of the Ganges and the large cities of Benares, Allahabad, and Cawnpore (of mournful memory), lies Oude, once made into a kingdom by us, then unmade, and the scene of some of the darkest and grandest episodes in British-Indian history. North-west of Oude lies the great province of Rohilcund, having on its southern borders Agra, the capital of the south-western provinces, and Delhi, the siege and capture of which will be ranked in future ages, as one of the most heroic deeds which history can exhibit. Here ends the great Gangetic plain. Westward is the watershed which divides it from the valley of the Indus, and southward the Vindhyan mountains, beyond which stretches for 900 miles the table-land of the Deccan.

Between the Jumna and the Indus, and partially watered by the tributaries of both, lie the Rajput states, inhabited by a people who have a nobler and purer history than any other Hindu race. In chivalrous sentiment, unselfish courage, and lofty honour, they stand pre-eminent. In Indian history they have often acted a prominent

part, and will do so again. The Punjaub is the extremest province of the empire, and thence it is that the Indus receives its five streams. The Sikhs and Punjaubis both inhabit it. They number at least 12,000,000. They are of the same race, but the Sikhs are seceders from Hinduism and Mohamedanism. Should nothing occur to give them political importance and to excite their love of rapine and war, their faith, there is reason to believe, will rapidly decline. Southward of the Punjaub lies the fruitful Gujerat, and the hot and sterile Scinde.

Of the 180,000,000 of India, at least 140,000,000 are under British rule, the remainder belong to such "subsidiary states" as Hyderabad, such "protected states" as Cashmere, or to such "independent states" as Nepaul. The first two kinds are the most populous; over them all British power is paramount.

Such is the splendid empire over which England rules. Greek, Persian, Roman, or Spaniard never looked on such a magnificent possession. It is the most extensive, rich and populous empire ever governed by a foreign race. How tremendous the responsibility attached to such splendid power! How great the honour of spreading truth, goodness and prosperity over such an empire, and



of lifting it upward to the throne of God ! How deep the shame, and how heavy the sin of using it for our own selfish ends, and leaving it in its misery and superstition !

## CHAPTER II.

### THE OBSTACLES.

THE obstacles to the progress of Christianity, presented by the rude superstitions of Africa and the islands of the seas, are far less formidable than those connected with the great religious systems of Asia. The former are like a Burmese stockade or a Caffre entrenchment, the others resemble the defences prepared by a Vauban or a Tottleben. They have their professedly divine revelations; their learned expounders and teachers; their philosophic as well as popular forms; their religious literature; and their rites and customs rendered venerable and sacred by the usages of hundreds and of thousands of years. To Hinduism, even more than to Buddhism and Mohamedanism, this applies. It is inextricably intertwined with the history of the race professing it; it breathes through all their national life; it forms the essence of all their philosophy and literature; it is associated with every act of life, from childhood to the grave. The hold it thus has upon an intensely

conservative people may be imagined, and to abandon it seems to them an act of denationalization. In itself this aspect of Hinduism offers a strong barrier to the progress of a purer faith, and, in addition to this, it will easily be perceived how it adds strength and definiteness to the other hindrances that will be mentioned.

Christianity has no foe in India so fierce, unyielding, and formidable as *Mohamedanism*; its inherent hate and intolerance have been deepened by the fact, that we robbed it of a supremacy which for centuries it held.

Though doctrinally Islamism approaches nearer to Christianity than any idolatrous system, no religion is so different in spirit. The humility produced by our pure and sublime faith is strikingly contrasted with the pride it engenders; ours leads to purity, it stimulates to sensualism; ours softens, it indurates human nature; ours leads to freedom, it necessarily to despotism; ours excites pity toward the unbelieving, it only hate; ours teaches forbearance and liberality, it dark, unyielding intolerance. The Mohamedan has for Hinduism a sentiment of which dislike and contempt are its main elements, but for Christianity he has unmixed hate and fear. He seldom condescends to read our Christian books;

he is not so disposed as the Hindu to hear what the missionary has to say, but is far more ready to cavil and controvert; his power is usually employed to check by every means the spread of the truth, nor is he disposed like the Hindu to send his son to missionary or government schools and colleges, for the purpose of acquiring a knowledge of our Western learning and civilization. Like a relentless and stubborn foe, he shuts himself up in the fortress of his iron faith, refuses every overture, and stands ready to repel every advance.

The religious hostility of the Mohamedan is deepened by political considerations. His system, indeed, is essentially politico-religious; he is never satisfied with a government which is not Mohamedan. Rebel he will whenever there is a chance of success; and where his system is supreme, then farewell to improvement and reform.

Hinduism exhibits no such bitter antagonism to Christianity; like all idolatrous systems, it is disposed to admit the validity of worship and of faith other than its own. "Yes, what you say is very right; your religion is true, and so is ours; yours is good for Englishmen, and ours is good for Hindus," is a common remark to missionaries. But Hinduism induces *a state of mind and heart which strongly indisposes its professor to embrace*

*Christianity*, and to no small extent incapacitates him for comprehending some of its most peculiar and glorious features.

Hinduism recognizes 330 millions of gods ; of course the names of such a multitude are unknown. Of these about thirty are now popularly worshipped. There is not one of them to whom is attributed a noble, blameless, virtuous character ; most of them have a reputation which would exclude any man or woman from decent society. In the Shastras their actions are recorded, and they contain little else than a dark disclosure of contention, deceit, war, cruelty, anger, seduction, impurity and meanness. The chief notion conveyed to the mind of the inquirer respecting them is, that they are just like intensely bad men and women, only far more powerful. Crishna, one of the favourite deities of Hindu women, for instance, has a history so criminal and impure, that the English public would execrate the man who dared to print it without alteration. The effect of having such objects of worship may easily be imagined. To contemplate them is to meditate on vice ; to think of them is to become impure ; to imitate them is to be wicked. They have many qualities which excite fear and dislike, but few to call forth respect and love. The love, indeed, which the Christian has towards God—the

purest and loftiest feelings the human soul can possess—the Hindu cannot have for any one of his idol gods. He worships for amusement, because he is selfish, and since he is afraid; but beyond these motives he seldom soars. He attributes to his gods all the passions and vices of humanity, along with enormous power; his conduct towards them is substantially such, therefore, as he displays toward a bad but influential earthly superior. He dreads their anger, he desires their protection, and hence he does his best to humour their caprice, to keep them good tempered, and to induce them to bestow such gifts as they have at their disposal, and to protect him from calamity and the displeasure of other gods. Hinduism absolutely stimulates the worst passions of our nature, by presenting such objects to the imagination; and if its votaries be intensely wicked, they do not on that account necessarily dread the wrath of the gods. The term “godlike” suggests to us all that is dignified, elevated, benevolent and pure; to the Hindu, by a mournful reversion of ideas, it means the antithesis of these.

There is another feature of Hinduism requiring our notice. *It is not based on any great moral principles, nor does it exact moral obedience.* In the Shastras there are good moral lessons and long-



drawn ethical speculations, but they are not an essential part of Hinduism. Its requirements are social and ceremonial only. To keep caste is the one law binding on a Hindu. He may believe what he pleases respecting goodness and virtue; he may hold that all moral distinctions are imaginary, and act out his theory in practice. He may be a perjurer, an adulterer, a thief; he may oppress the poor, and neglect his family; yet he comes not beneath the anathema of Hinduism, and may still have the reputation of a religious man.

This divorce of Hinduism from morality—so strangely at variance with our views of religion—has deadened to an appalling extent the moral sense of the people. A Hindu thought it not a crime but an act of merit, to cast his infant daughter into the sacred Ganges, and to set fire to the funeral-pile on which his mother devoted herself to death, in company with the body of her deceased husband. He gave up these rites, not because he was convinced they were wrong, but because the English Government made them penal. He still thinks it a commendable act of friendship only, to perjure himself for some one who, he knows perfectly well, has killed a poor ryot, got an estate by forgery, or privately impri-

soned and fearfully tortured an innocent man, whom it was necessary to keep from appearing in a court of justice.

The Thugs, before going on their expeditions, usually put themselves beneath the protection of the goddess Kali, and on their return present to her an offering taken from the treasures of which they have robbed their murdered victims. Colonel Sleeman says, that though he examined scores of Thugs, many of whom had aided in the strangulation of scores of victims, he never met with one who looked upon Thuggism as a sin. Many of these, he tells us, were amongst the most amiable-looking men he had seen in all India. A Hindu seldom has any deep revulsion from crime. A landholder knows that a gang of dacoits live on his estate; on the understanding that they rob not him, he leaves them unmolested to pillage his neighbours. A servant may know that his fellow-servant has cheated his master every day for years; a shopkeeper knows that he is supplying drugs to one who systematically administers them to procure abortion, or to destroy adult life; a villager knows that his neighbour is a skilled burglar, and has committed more than one murder; a confidential officer in the court of an English judge, knows of innumerable cases of bribery; that many of his



fellow-servants are in the pay of influential clients; that forgery and perjury, in many specific cases, ruin the innocent and shield the guilty; yet will they pass such things by as if they concerned them not. They had rather baffle justice, when, like a blood-hound, it is on the track of its victims, than offer it direction and aid.

The burning detestation with which every Englishman thinks of the crimes of Nana Saib, and which would lead them to delight in nothing so much as some enterprise, though fatiguing and dangerous, for the purpose of bringing him to justice, has no parallel in the mind of the Hindu. Nana Saib, or any other wretch stained with enormous crime, need fear no spontaneous outburst of public or private vengeance for iniquity, simply as such. If he can avoid the wrath of those he has greatly injured, and of those whose cupidity would largely gain by his apprehension, he has little to fear. Even the native police, when left to themselves, seldom put forth much exertion to repress crime, save when a harvest is to be reaped by means of bribery, extortion, and intimidation.

This moral apathy is closely allied with *a want of appreciation of the distinction between truth and error.*

Whatever else it is, religion is not with the Hindu a question of evidence and of truth. To prove his religion true, or to reject it because he cannot do so, are alternatives he does not see the necessity of accepting. Hinduism is the religion of the Hindu race; it has been so from the beginning. It is the "*dustour*," the custom of his caste, to worship certain gods, and to maintain certain usages, and that is all he cares to know, and thinks it a statement which ought to prevent you in future troubling him on the matter. To us who have been taught by Christ to ask habitually, in reference to every form of belief and every variety of action, "Is it true?"—"Prove it"—"Is it right?" this seems not only extraordinary, but incredible.

Some of the causes which have thus led credulity to usurp the place of veracity may be suggested. When untaught by Christ, man is more disposed to credulity than to scepticism in matters of religion. His fears work upon his imagination, and this fills all nature with spiritual existences, and invests all things with a religious character. His hopes and his fears alike impel him in this direction. Even his selfishness and his prudence suggest that he had better believe too much than too little—that there can be no harm

in worshipping deities if they do not exist; but that if they happen to exist, and are *not* worshipped, the consequences may be tremendous. This state of mind disposes men to become the ready dupes of priestcraft. The fanatic and the knave alike find it an easy thing to gain credence from such for whatever they assert, and obedience in whatever they command; and neither Hinduism nor any polytheistic system has in itself a check upon this tendency of human nature. They never teach their votaries to ask, with earnest heart, "What is truth?" The Hindu mind is essentially speculative and credulous, not inquiring, and, in obedience to its promptings and vagaries, has grown up a system of religion, or rather a congeries of systems, comprehending every form of opinion and every caprice of imagination, but alike unsubstantial as a dream, or incongruous as the "terrible" image which the king of Babylon saw in his troubled dreams.

The spirit of investigation and inquiry now brought to bear in England on all religious questions has certainly been largely indebted for its development to the principles of inductive reasoning taught by Bacon. Developed first, and proved in the favourite and most befitting walks of natural philosophy, they have thence passed into

the higher and more abstract regions of morals and religion. Unfortunately for the Hindus, they have despised all physical science, and, therefore, have never had one of the finest fields open to them for the cultivation of the habit of looking for evidence and proof where best they can be exhibited.

The *practical result* of all this is, that the Hindu will believe anything, but is not moved to action by deep religious convictions. With us, belief necessitates corresponding action; with the Hindu it is merely a state of mind. He will tell you that "an idol is nothing," but he will go on worshipping it; he will denounce caste, but still keep it; he will acknowledge the folly and cruelty of the customs of his country about women, but not permit his own wife to eat with him, nor delay, for the world, the marriage of his sister beyond her eighth year, nor venture to send his daughter to school. He believes one thing, but he does another; nor does he seem to be aware of the inconsistency of doing so. The extraordinary weakness of will exhibited by Coleridge much resembles the universal moral obliquity of the Hindus; only his, to a great extent, arose from physical causes, theirs is the result of metaphysical speculativeness, combined with moral

apathy. It need not be remarked how difficult it is to influence such a people. The intellect and the life are like two planets obeying totally different attractive forces. You enlighten the former, but you do not on that account perceptibly influence the latter. The mind admits the validity of the arguments in favour of Christianity, but Hinduism is still professed in one form or another. And this want of moral sensitiveness, this divorce between opinion and conduct, renders persons singularly impervious to the deductions drawn from all earnest religious controversy. Indeed the Hindu, though excessively fond of metaphysical discussion, seldom thinks of making a practical use of it; and if he admits the truth of an opinion, he acts as though the admission should free him from any further trouble, it is sufficiently honoured if he acknowledges it. Human nature is disposed everywhere to act thus, but nowhere to such a degree as in India.

Many facts might be mentioned illustrative of these statements. I have seldom witnessed a case of conversion where relatives and friends could be persuaded that it was the result of deliberate convictions about religious truth. The more superstitious usually suppose that a determination to embrace Christianity is the result of some charm

or fascination exercised by the missionaries, or that it is destiny or fate hurrying the poor stricken victim to his own ruin. Others think that the force of passion or caprice can alone account for such a step. That it should spring from conviction—a belief that Hinduism being false, and Christianity true, the former must be repudiated and the latter professed at any cost—is a notion they can hardly comprehend, and the wisdom of which they altogether doubt.

It will readily be supposed, from what has been written, that the Hindus have *very perverted ideas of the nature of sin*.

Caste, chiefly, is the cause of this, but it is not the only one. Anticipating what will be more fully explained presently, it may here be remarked that its entire drift is, to substitute the idea of external cleanness for that of internal purity, the notion that to keep caste is everything, and therefore that moral distinctions are of quite a secondary nature. To kill a cow, to eat beef, to partake of food with foreigners, or men of inferior caste, and to be wanting in respect for Brahmins—these are the “sins” which the Hindu regards as most heinous and polluting. Similar ideas he entertains on all the affairs of life; what he eats and what he touches, even unwittingly, affects his caste.



It follows, that from having his thoughts capriciously and habitually directed to the question of caste pollution, he loses sight, and even consciousness, of what moral pollution really is. Sin, in the Scriptural sense of the term, he hardly feels or understands. If you talk to him of guilt, he freely acknowledges himself a sinner, but he attaches to the word an idea which astonishes and grieves you. He will be driven into paroxysms of the wildest grief and think himself undone, even if against his will he taste beef-broth, or unknowingly take food with an outcaste; but he will lie and deceive, he will oppress and defraud, he will have an imagination filled with all that is impure, and a life loaded with crime, yet it sits lightly on his conscience, and hardly casts a cloud over the future he anticipates. One great cause, undoubtedly, of this moral obliquity, is found in the doctrine believed by many Hindu sects, that faith alone is necessary, and conduct altogether immaterial. Professor H. H. Wilson, speaking of the influence exerted by such a notion, says:—"It matters not how atrocious a sinner may be, if he paints his face, his breast, his arms with certain sectarial marks; or, which is better, if he brands his skin permanently with them with a hot-iron stamp; if he is constantly chanting



hymns in honour of Vishnu ; or, what is equally efficacious, if he spends hours in the simple reiteration of his name or names ; if he die with the word Hari, or Rama, or Cushna on his lips, and the thought of him in his mind—he may have lived a monster of iniquity—he is certain of heaven.” It hardly need be said how far this frightful perversion of the ideas of holiness and sin indispose—might it not be said incapacitate, to a great extent—any one for receiving the Gospel. Christ came to call sinners to repentance. The heart alone that is burdened with a consciousness of guilt will press in broken-hearted penitence to his cross, and supplicate forgiveness with an agony which alone can be allayed by pardon. The Hindu seldom feels the burden of his sins, and, therefore, he passes by the cross coldly indifferent, or proudly complacent, as if it were not for him.

Great, however, as are the obstacles thrown in the way of Christian effort by the previous causes, a yet more formidable obstacle exists in *caste*. This will be seen by glancing at the state of mind it induces, and the practical obstacles it puts in the way of any one disposed to break it.

Caste, in the opinion of the Hindu, involves distinctions not only of a secular and social kind,

but also of a religious nature, and these distinctions are not accidental, arbitrary, and temporary, but immutable, fundamental, and divine.

The legendary account of the origin of caste is well known. At the creation, the Brahmin caste, the highest of all, proceeded out of the mouth of Brahma; the Khetriya, or warrior caste, came from his arms; the Vaisya, or respectable trading caste, sprang from his loins; and the Shudra, or servile caste, came from his feet. This account is accepted as true by every Hindu. He regards it as a divinely revealed fact, that men are not equal to one another, nor ever can be, and that it is unnatural and blasphemous to assert that they are to act as if they were.

“It is difficult, if not impossible, for Europeans—even those living in India—fully to understand the feelings, mental habitudes, and principles, which have given birth to, and still maintain, the distinctions of caste. Perhaps an illustration from natural history may serve as a convenient means of giving a popular idea of the matter:—As birds, beasts, fishes, and other tribes of animated beings, are divided into *genera* or *orders*, which must have sprung from so many different originals, so, in the Hindu conception of it, the race of man was, from the very beginning, divided

by the Creator himself into *four genera, orders, or castes*, which did spring from an equal number of different originals. In our belief, founded on authentic revelation, all the race-lines of the human family, however widely dissimilar, or divergent now, if traced backwards, would be found to *converge* towards, and ultimately meet in, a single primordial stock, or procreative centre; but, in the belief of the Hindus, founded on what to them is a revelation, all the race-lines of the human family, if traced backwards, would be found, not to converge toward a common point, but to *run parallel*, and ultimately terminate in distinct and independent stocks, or centres of production.

“Accordingly, as in the case of animals, notwithstanding the similarities of shape, instincts, and habits, the great families of birds, beasts, and fishes are composed of a number of different *genera*, and these again, of multiplied species, which are easily distinguished by learned naturalists, though they may be more or less confounded by the ignorant; so, notwithstanding the resemblance of bodily shape, and apparent mental and moral attributes, the great family of man, in the opinion of the Hindus, is made up of different genera and species; each as essentially distinct from the rest, as one genus or

species of birds, beasts, or fishes is from another. Each such genus of man constitutes what is reckoned one of the four primeval castes; and each such species one of the subsequent divisions, or subdivisions, which now amount to many hundreds. However closely different birds, beasts, and fishes may resemble each other in outward appearance and general characteristics, each *kind* will keep itself distinct by its food, its habits, and its sympathies; will associate and congenialize with those of its own kind, in preference and to the exclusion of others. It would be monstrous if the members of one genus would cease to resemble and unite with the members of its own genus, and mix with and adopt the distinguishing marks and habits of another. It would be strange indeed were the lion to graze like the ox, or the ox to slay its prey like the lion. The special capabilities also of service to be derived from any particular genus or species of animals cannot be transferred to another. A sheep or an ox, for example, cannot be made to answer the same purpose as a horse. It would be unnatural to expect that an ox should carry a rider as swiftly as a horse can, and wrong to make the attempt to train him for the race-course.

“Ideas somewhat akin to these seem to form

the ground-work in the Hindu mind of the prevalent notions of caste, and may help to account for the fact, that the points considered most essential in caste are food and its preparation, inter-marriage within the same caste only, hereditary occupation, and a peculiar sympathy with the whole caste, which, taking the form of imitableness, leads an individual Hindu to follow the example of his caste, just as a sheep or a wild pigeon follows the example of the flock. These ideas also may so far explain the ground of the *local* variations observable in the customs and usages of the same caste. In one place a Hindu will consent to do what in another he would peremptorily refuse to do, simply because in the former he is countenanced by the example of his brethren, and not in the latter; just as a flock of sheep or pigeons may, from accidental causes, somewhat vary its habits or movements in different localities. These ideas also seem to account for the supreme contempt with which a high caste Brahmin usually looks down on individuals of low caste or no caste, as if they really were not human beings at all. Before any of these the lordly Brahmin will expose his person in ways utterly shameless, and contrary to all proper notions of decency. His defence, if expostulated with, will

in substance be—‘What! Would there be any harm in thus exposing yourself before cats, dogs, or cattle? And don’t you know that these low caste or no caste people are *mere animals*?’ These ideas further show how, to a Hindu, every violation of caste presents itself in the light of a hateful sin against nature. The raven, in the fable, who assumed the plumes of the peacock, appears ridiculous, and if the peacock made an attempt to pass himself off for a raven, he would appear still more ridiculous. That fable, however, gives only a very inadequate idea of the kind of impression which the violation of caste produces upon a pure Hindu of the old traditional school. The impression is rather somewhat analogous to that which would be made upon us by an attempt on the part of a man to become a woman, or of a woman to become a man. And, lastly, the prevalence of these ideas may serve to account for the peculiarly abominable nature of the sin which, according to Hindu notions of morality, attaches to intermarriages between different castes, as well as for the dread of familiar contact with Europeans, who are regarded as the offspring of such foul marriage and consequently, *mletchas*, or *wholly unclean*.”\*

\* “The Indian Rebellion, its Causes and Results;” by Dr. Duff.



It is impossible to describe the extent to which the thoughts and feelings of the Hindu are affected by caste. Even the lowest Shudra regards himself as immeasurably superior to the most high-born pariah or mletcha. His origin is sacred, peculiar, and honoured, for it is a link—and what though it be the lowest—of that chain of humanity which alone proceeded from the gods; theirs, on the contrary, is base, contemptible, and impure. The feeling of a Greek towards a Helot, a Virginian planter towards a slave, or a Popish priest towards a married nun, but partially and feebly resemble his feelings towards an outcaste. To become a Christian is to lose caste, to lose sanctity, honour, purity, and indeed all that is precious; and it is to become vile, despicable and impure as well. Need we say how the Hindu turns away with leathing from the very thought! It is only after long effort, and as the result of deep religious conviction, that he can be brought to break away from a fascination more potent and flattering than any other the mind or the imagination ever acknowledged.

But loss of caste is not an imaginary evil; it is attended by various “pains and penalties” of the severest kind. Until 1850 the Hindu who abandoned his ancestral faith could not inherit property; now, thanks to the justice of the British



Government, the Hindu Christian has a claim equal to that of his idolatrous brother. But though the law makes no distinction, society does. He who breaks caste is never permitted to live with his family, or to eat with them. The circle in which he formerly moved avoid him as Jews would a leper, and all the associations in which a Hindu takes such pleasure—intermarriage, concourse with equals, and status in society—are his no more. All the ignominy, pollution, and disgrace associated in the minds of the most bigoted and superstitious with the ideas of outlaw, ostracism, excommunication, and foul disease, are heaped upon his head. Even when Christian faith enables a man to surmount that intense prejudice, fear, and loathing with which he has habitually regarded the loss of caste, the relative obstacles thrown in his way are of the most formidable nature. Every friend he has will regard his act with a singular degree of grief and abhorrence, paralleled by no emotions which an Englishman can call forth amongst his relatives by any act of folly or of crime he might commit. They will do their utmost to dissuade him from so fatal a step, and the knowledge of the intense grief and humiliation he may give them, though not perhaps able to shake his resolution, makes the struggle more

deadly and sorrowful than perhaps any that poor humanity has to endure in its efforts to be saved.

The condition of *female society* greatly impedes missionary effort.

Women in India are looked upon as invariably inferior to men. They are held to be necessarily vain, weak, frail, and sensuous ; having an inevitable and irremediable predisposition towards folly and vice, and only able to be preserved from them by the watchful care of man. This notion has chiefly led to a series of customs which make the position of women in India more degrading and saddening than it is anywhere else.

Very few women can read. Ignorance is thought to be better for them than learning, because the latter is sure to make them vain, conceited and unmanageable, and only gives them power for evil, for a woman who can read, it is held, will never read good, but always bad books. Very few indeed are they who can be induced to send their daughters to school. Even should they do so, they remove them to be married almost as soon as their education is begun.\*

All women connected with the higher and middle ranks of life are secluded from general society. The former never leave their own apart-

\* Appendix B.

ments save in a covered conveyance, and under watchful protection. The latter are less confined, but never do they move about as freely as English women. The poorest only are allowed some degree of freedom, but if they join a crowd who are listening to a missionary, they will most likely be suspected of a sinister motive, or be told contemptuously that they have no business with religious questions; it is sufficient for them to go through the religious ceremonies they have been taught.

Every Hindu girl is married before she is eight years of age. It is considered both a sin and a shame for her parents to delay her nuptials beyond that period.

These usages fundamentally affect the relations of women to the gospel. The jealous seclusion in which females live prevents them ever hearing it, and the numbers who gather to listen to a missionary are almost exclusively men. Nor are our zealous efforts to spread the Christian Scriptures and tracts of much avail for women, though largely successful among men, for they cannot read them, if they fall in their way.

It would be difficult to imagine any customs and usages more calculated to keep in ignorance and superstition one half a people, than those of

Hindustan. Barrier is added to barrier lest they should be reached by the angel of mercy. It is as if to prevent a poor victim seeing, he not only had his eyes put out, but were thrust into some underground prison, into which no beam of light could pierce. And the religious position of women powerfully affects that of men. The former being intensely ignorant and superstitious, have the most erroneous and dismal ideas of what it is to become a Christian. They will move heaven and earth to prevent what they deem such a calamity, and the influence of a mother's, a sister's, or a wife's tears and entreaties, may well be supposed to weigh heavily when the mind contemplates a change of religion.

The *social state* of a large proportion of the population, is a great obstacle to the spread of Christianity.

The masses of India live by agriculture. The country has no middle class; the rich and powerful zemindar, and the weak and poor ryot alone exist.\* We know not a class upon the face

\* Where Europeans reside, or the Government has fixed its seat, a middle class is rapidly springing up. In and around Calcutta there are thousands of clerks, tradesmen, and artizans, maintaining much the same position as the corresponding classes in England. These owe their position to English enterprise, liberality, and philanthropy.

of the earth who are more uniformly selfish, exaeting and unprincipled, than the landholders of India. Most of them pay a fixed rental to the Government for their estates, but they are left entirely at liberty to exact what they please from their tenantry.\* They never dream of seeking the elevation or happiness of these. To keep them ignorant that they may be powerless, and to deprive them of the last available rupee, are what they chiefly aim at; and if you were to talk to them about the elevation of the masses, and the rights of the poor, they would either not comprehend ideas so foreign to their thoughts, or deride you as a fool for thinking of any one's interests besides your own. It is eustomary for these men to wink at the existenee of organized bands of dacoits, or house-breakers, who live on their estates; to have at their beek bands of lattee-wallahs or club-men, who are alike available for a onflikt with similar bands, to aet as perjured witnesses in the courts of law, or to coerce a refractory tenant; and to have tribunals of their

\* The amount they exact of course varies, and is unknown; because, besides the rent, they require various gifts, and the servants of the zemindar live for the most part on what they gain by force or fraud from his ryots. From all I can learn, however, it cannot be less than double the sum paid to Government.

own, "from which are practically banished every check, which can distinguish a court of law from a butcher's shambles." Next to direct oppression, the chief causes of the social degradation of the people lie in the *excessive usury and unlimited perjury* to which they are subjected. From thirty-five to seventy per cent. is commonly paid for borrowed money, and frequently the interest paid reaches far beyond the latter sum. "I have seen," says the Rev. J. Weitbrecht, "a man suing another for a debt of one hundred and fifty rupees, the capital of which, two and a half years before, only amounted to eight rupees." The agricultural population are largely indebted to landholders. Frequently they are obliged to borrow, else their lands are unsown, and nothing but ruin is before them. Under such circumstances they fall into the hands of men who know not what generosity and pity mean, and when once thus entangled, it is seldom they can get freed from a serfdom, in which theirs is all the labour without any of the gains.

Perjury is undoubtedly the chief instrument by which authorized injustice is perpetrated. It emanates out of the intense deceitfulness of the native character. The courts of justice, even those where Englishmen preside, are daily polluted by it.



It is a fact, that any number of false witnesses may anywhere be obtained to swear to anything taught them, at sixpence a-head, or less. Every native knows this. Decisions at law are far more a matter of chance—perhaps, more correctly, it should be said, more a question of power to bribe some witnesses to appear and others to keep out of the way—than of justice. The people know that English magistrates are incorruptible, but they know still better that our courts of law are intolerable for delay, chicanery, bribery, and falsehood, and nothing that we have do they so detest and dishonour. It will easily be seen how all this operates to corrupt the rich, to tempt the weak, and to oppress the poor. What must be the condition of the people who live beneath such a reign of terror? The rich scruple not to use against them open force and secret fraud, and they are powerless alike against both. Nine-tenths of the families of India live on less than ten shillings a month. If all that they possess, to the very clothes they wear and the houses they live in, were sold, it would not produce sixty shillings for each household. They live under a despotism far more searching and relentless than that of Robespierre, and seldom without an ever recurring struggle with debt and starvation. All independence and



manly thought is wrung out of the people : they are too depressed to give heed to religious questions, and if they venture to embrace the faith of Christ, they know that sooner or later the zemindar or his myrmidons will teach them what it is to bear the cross.

Such are the difficulties with which the gospel has to contend in India ; such the causes which impede its course. The intense sinfulness of the people has corrupted everything ; “the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds, and bruises, and putrefying sores : they have not been closed, neither bound up, neither mollified with ointment.” There is the Augean stable ; it needs a strength and a perseverance more than Herculean to cleanse. The most sanguine and hopeful might well despair of such a country, if left to mere human resource and skill, but “our sufficiency is of God ;” “greater is He that is for us than all they that be against us,” and therefore it is that “we faint not.”

## CHAPTER III.

### THE AGENCIES.

THE agents of twenty-five Protestant missionary organizations are now labouring in India. Most of them are British, but several belong to Germany and the United States of America. The following is a list of the principal English Societies, with the number of their agents:—

Societies.	European and Native Ordained Missionaries.
Church Missionary Society . . . .	124
London Missionary Society . . . .	53
Society for the Propagation of the Gospel	52
Baptist Missionary Society . . . .	48
Free Church of Scotland . . . . .	28
Wesleyan Missionary Society . . . .	28
General Baptist Missionary Society .	9
Church of Scotland Mission . . . . .	5*

The most important foreign societies are the American Board of Commissioners for Foreign Missions, which has recently had about forty mis-

\* These numbers do not include the missionaries in Ceylon and Burmah. Uniformly in this volume India Proper is alone alluded to.

sionaries in India and Ceylon; the American Presbyterian Missionary Society, which, before the mutiny, had twenty-eight; and the Basle Missionary Society, which has about thirty. The total number of European and American missionaries is 440, and of native ministers and catechists 730. This is just about one-third of the Protestant missionary agency employed throughout the entire heathen world.

But let us compare this agency with the extent and population of India. Were all the missionaries equally distributed amongst the people, there would be one for every 400,000, that is, in the proportion of six for London, one for Liverpool, one for Glasgow, six for all Scotland, and one for each of the counties of Durham, Essex, Hampshire, Lincolnshire, Norfolk, Suffolk, and Sussex, or the whole of North Wales. Viewed geographically, there is one missionary for every 3000 square miles, or for an area as large as each of the counties of Lancashire and Lincolnshire; exactly two for the whole of Yorkshire; one for Devonshire and Oxfordshire, or Durham and Norfolk, united; and little more than two and a-half for the whole of Wales.

It will be obvious that vast portions of the empire must be left without any Christian instruc-

tion whatever.\* The Rajputana States contain a population of 18,000,000—nearly as large a number as England—and there is not a missionary amongst them. The kingdom of Hyderabad contains 10,000,000 of people—as many as dwell in both Scotland and Ireland—and no missionary labours there. Nepaul has more than 2,000,000 inhabitants; Gwalior has 3,000,000; and in neither of them is there a missionary. Again, there are many provinces as large as several of the European states, where less than six missionaries labour. Oude, with her 3,000,000 people, has three missionaries.† Nagpore, with 4,500,000, has two. Scinde, with 1,500,000, has one. Rohilcund, with 6,000,000, has four. These are the most destitute; but a long list of districts and revenue divisions might be added, containing more than 500,000

\* I have left out of view in the preceding remarks the native agency attached to our missions, not from any desire to undervalue it, but to afford the reader a definite view of what European and American Christians have contributed toward the conversion of India. Our native agency is most valuable. We must look to it for an increase of our strength, more than to Europe; and if it be judiciously trusted and depended on, it will be found to justify that trust.

† In reading the number of missionary agents, it should be remarked that they are painfully liable to vary. Death and sickness oftentimes reduce a mission suddenly much below its ordinary numbers. I have usually followed the latest accessible reports.

people, where not more than one solitary labourer is striving to “turn the wilderness into a fruitful field.”

Nor are the larger towns of India better supplied. The following list, though brief, and capable of large extension, suffices to prove this :—

Cities.	Population.	Number of Missionaries.
Jypore . . .	300,000 . . .	None.
Hyderabad . .	250,000 . . .	None.
Lucknow . . .	300,000 . . .	Two.
Dacca . . . .	200,000 . . .	Two.
Delhi . . . .	200,000 . . .	Two.
Patna . . . .	200,000 . . .	One.
Surat . . . .	160,000 . . .	None.
Poonah . . . .	100,000 . . .	Two.
Ahmedabad . .	100,000 . . .	None.
Bareilly . . .	110,000 . . .	Two.
Murshedabad .	110,000 . . .	Two.
Gwalior . . . .	90,000 . . .	None.
Indore . . . .	70,000 . . .	None.*

How painfully these facts remind us of the small amount of effort that has really been put

\* See, for much valuable information, “The Urgent Claims of India for More Christian Missions,” and “Bengal as a Field for Missions,” both by M. Wylie, Esq., of Calcutta, published by Dalton, London.

forth for the evangelization of India. I press not this consideration now, but surely it is one which ought to sink deep into every Christian heart.

Missionary effort is put forth in three directions chiefly.

*Preaching* is the chief of these. Oral addresses, however, to the heathen have none of the uniformity and stiffness of ordinary pulpit exercises. They are less in the form of attacks on Hinduism than formerly, and more generally are attempts to explain the great features of Christianity, or to awaken the dormant faculties of the conscience and of the heart. They are of very varied lengths. If people are disposed to listen, two preachers will alternately address them, and, thus relieved, they will continue their work, with slight intermission, for hours. Controversy and inquiry are not unfrequently elicited by such addresses. Preaching chapels exist around most of our mission stations. They are close to the public thoroughfares. The front of them being composed of mats, can be entirely taken away, so that the people in passing can easily see in. They can hear all that is said whilst standing outside, and their approach nearer, as well as the duration of their stay, depends on the amount of interest they feel in the preacher or his message.



Preaching-journeys are very common when the favourable season comes round. In a boat, or with a tent, having a good stock of Scriptures and tracts, and as few *impedimenta* as possible, the missionary goes forth along some route where usually the gospel has never been proclaimed oftener than twice or thrice, and wherever people can be induced to listen—in the market, at the religious festival, in some rich man's court-yard, in the quiet eventide,—does he “preach the gospel,” gliding, if he can, into a conversation, which may the more deeply interest his hearers, and draw out the expression of their own thoughts and feelings. Happy are they who are honoured with gifts for such labour as this! It is the most Christlike of all forms of doing good!

The *preparation and distribution of Scriptures and tracts*, extensively occupy the attention of missionaries.

The work of *translation* derives great importance in India from two circumstances: the existence of a licentious and idolatrous literature, which it is most important to supplant, and the great variety of language and of dialect prevalent among the people. Christian truths and principles have to be explained and illustrated; Hinduism has to be refuted, and its customs exposed;



our native Christian community needs supplying with suitable books and tracts ; and modern infidelity has to be met and vanquished. All this has to be done not in one language but many, for the languages of the empire amount to at least fifteen, and the dialects requiring distinct translations are numerous. "The entire *Bible* has been translated into *ten* languages ; the New Testament into *five* others, and separate Gospels into *four* others. Besides numerous works for Christians, thirty, forty, and even seventy *tracts* have been prepared in these different languages, suitable for Hindus and Mussulmans. Missionaries maintain in India *twenty-five* printing establishments." \* Thousands of thousands of Scriptures and tracts are annually put into circulation.

The Gospels are chiefly distributed. They are bound up separately, and if more of the Scriptures are asked for, a price is usually demanded for them, unless there is reason to believe that they are desired from purely religious considerations.

There are four Bible and four Tract Societies in India. They receive the most liberal support from the British and Foreign Bible, and London Religious Tract Societies, and lay every mis-

\* "Revised Statistics of Missions in India and Ceylon," by the Rev. J. Mullens.

sionary under the deepest obligation to them, on account of the liberality with which they supply him with their publications.

The *instruction of the young* receives much attention from missionaries. The schools of India may be divided into three classes :—

1. Purely Native schools. Common schools, in which reading, writing, and a very small amount of arithmetic are taught, are scattered everywhere. The education given is of the most meagre description, and no moral influence is connected with it. Institutions for the education of Pundits in Hindu learning are, of course, more rare. The course of study is profound, and requires enormous efforts of memory, while it is of little practical value. The Pundits of India are undoubtedly the most intellectually cultivated and morally respectable class in the community, but they are by far the most unimpressible.

2. The English Government has established a large number of schools, in which a useful education is given in the vernacular languages. In large cities and wealthy districts colleges exist, in which a very superior education is given in English science, philosophy, and literature, to the sons of high caste and wealthy natives. The education given by Government is purely secular.

Direct Christian instruction is prohibited.\* I shall speak of the effects of this system hereafter; it is sufficient now to observe that Missionary Societies do, and ought to give, a widely different sort of education.

3. Missionary schools and institutions chiefly claim our attention. The former resemble the Government schools, the latter the Government colleges, with this important difference, they give

\* Very vigorous efforts have recently been made to have the Scriptures read in every Government school or college. Where a number of the pupils desire this, such permission ought to be accorded. Moderate men, however, have need to watch carefully such questions. They will drift us, if not checked, onward toward an expensive State-Church and a proselyting, sectarian system of education. If the Bible is to be taught in Government schools, who is to teach it? The ordinary native teachers of the schools? They are usually bigoted Hindus or Deists, largely imbued with the spirit and the principles of Paine. Shall missionaries be allowed to offer their services? We are in danger of injuring both ourselves and our cause most deeply when we become associated thus with Government, and we bring upon it the suspicion and distrust of both thoughtful and bigoted Hindus and Mohamedans. Even if Government were to ask our services, would there be no attempt made to exclude the ministrations of all excepting Episcopalian and Presbyterian clergymen? Happily we have hitherto kept clear of the *odium theologicum* in India. It will be a dark day for us when it comes, and heavy, indeed, will be the guilt of those who cause it!

a large amount of Christian instruction, and are avowedly proselyting. The following sketch of the institution with which the writer has had the happiness of being connected, will give a correct idea of the system they all follow. At the opening of the institution every morning, all the pupils assemble in a large hall, when the missionary offers up a short prayer, asking the blessing of God on the instruction about to be given, the conversion of the scholars, and the spread of Christianity throughout the land. Prayer also closes the work of the day. The books used in the lowest classes contain a large amount of Christian instruction. In the middle classes the Scriptures are read, sometimes in English, at other times in the vernacular. In the college classes, besides reading such books as Wayland's "Moral Science," Smith's "Wealth of Nations," Stewart's "Mental Science," Milton's "Paradise Lost," and receiving lectures and instruction in history, mathematics, and literature, they read the Scriptures and Butler's "Analogy," Paley's "Evidences," or some similar work. Many of the students remain until they are eighteen or twenty-one years of age. It is obvious that such a course of education, continued throughout years, under missionary supervision in the lower classes,

and personally by them in the upper ones, must produce very decided results.\*

To the schools resort the sons of the poor and low caste natives. They usually leave before their twelfth year. The institutions have a much higher class of students—the sons of the wealthy and high caste. The missionaries, of course, recognize no caste distinctions, but freely give an education to whoever chooses to come;† but various causes have led to the difference here pointed out. The poor feel that the higher education is hardly suitable for them, nor can they afford the books or the time it requires. With the influential classes, at least such of them as live around the seats of government and the centres of English commerce, an English education has become at once a fashion, an accomplishment, and a gain. Learning has ever been highly prized by the Hindus. The presence of a highly civilized, powerful, and learned people amongst them, excited a deep desire to acquire what they knew; and when the Government and missionaries gave facilities for such an

\* Appendix C.

† Hitherto, the education given has been gratuitous; but recently some of the institutions have charged a small monthly fee. It is to be hoped this charge will become general.

acquisition, they were eagerly embraced. Every native is proud of being able to speak the language of the great English nation; he feels elevated nearer to the level of the masters of his country, and, with all his prejudices and exclusiveness, he cannot but see how much they know which it is well for him to learn. But his interests are largely secured by learning English. The cumbrous and absurd policy of writing and re-writing about everything, obliges the Government to employ an extraordinary number of penmen. The best situations are filled by those who know English well, and there are few respectable natives but who can manage to secure such posts for their sons. In addition to liberal pay, a status is associated with such situations, which greatly enhances their value. In English schools, merchants' offices, and in connection with the railroads and electric telegraphs, a large number of natives are also employed. To fit themselves for such situations do they chiefly resort to Government colleges and to missionary institutions. In the latter they gladly give instruction, knowing full well that even secular education saps the foundations of Hinduism, and that our religious instruction presents Christianity in its stead.

These measures for the diffusion of religious



truth seem the best that man can adopt. They admit of a wise and convenient latitude of operation, however, of which missionaries are not slow to avail themselves. Neither all missions nor missionaries agree in their appreciation of these modes of operation. The Baptist missionaries devote less attention to teaching than others, but they honourably hold the first rank as translators of the Scriptures, and preparers of Christian literature. Both the Free and Established Churches of Scotland throw nearly all their strength into educational establishments. The Wesleyans attend chiefly to English and vernacular preaching. The Episcopalians and Independents attend less to specialities than the others, and, without partiality, both teach and preach.

It need hardly be said, that whilst missionaries labour chiefly in the spheres indicated, they are ever ready to devote their time and influence to any scheme which favours the elevation of the people, the diffusion of information, and the maintenance of justice and righteousness in the land.



## CHAPTER IV.

### THE RESULTS.

It is natural to ask, "What progress has been made in lifting India upward to the throne of God?" We have an answer to give, which speaks more of hope than of actual success; yet success has been largely granted, and the promise of yet greater things is as surely guaranteed.—

"What dost thou see, lone watcher on the tower?  
Is the day breaking? comes the wished-for hour?  
Tell us the signs, and stretch abroad thy hand,  
If the bright morning dawns upon the land."

"The stars are clear above us, scarcely one  
Has dimm'd its rays in reverence to the sun;  
But yet I see on the horizon's verge,  
Some fair, faint streaks, as if the light would surge."

In considering the results of missionary effort, there are two or three considerations which ought not to be lost sight of. The first has reference to the amount of direct Christian agency that has been spent on India.

It has been stated that there are now 440 missionaries in connection with all our Protestant Societies. It should be borne in mind that this number has only been reached within the last ten years. Until 1816 there were scarcely twenty missionaries in all India at one time. From that date until 1833 the average number was not 100. If we take the last sixty years, the number of missionaries has not been 150, nor of native agents 300. If we compute from 1706, when the first Protestant missionaries, Bartholomew Ziegenbalg and Henry Plutsch, landed at Tranquebar, there have not been 80 of the former, nor 150 of the latter.

A similar growth has taken place in all the agencies that the Church in India has originated and fostered; school, tract, Bible, and Christian school-book societies, have all risen from comparative insignificance into great power. This is one of the most satisfactory results of Christian effort, but I refer to it now to remark how little labour has really been expended in this great field!

In contending with superstition, the Church has been partly helped and partly hindered by European secular influence. I need not allude to the jealousy long exhibited by the Government toward missionary effort, and the drift of its

policy to check innovation, and to preserve Hinduism and Mohamedanism intact. Other influences, however, have been powerfully at work, helping missionaries, and unconsciously preparing the way for the spread of Christianity; and these influences have been none the less valuable, because indirect and unintentional. The Government has shed the light of secular knowledge far and wide by its schools and colleges. Europeans have come largely into contact with natives, and with their keen penetration the latter have not failed to observe the presence of a higher sense of honour, a more elevated and beneficent moral quality, a higher tone of thinking and feeling, and a healthier prosperity than they themselves have experienced. The purity and elevation of our social system has partly been exhibited to them. Our railways, our steam-boats, our electric telegraphs, and even our military prowess, have convinced them that we have a higher civilization than their own, and a far larger amount of material prosperity. They have seen, in some cases, the manifest superiority of our customs to their own; this has disposed them to change. In not a few instances they have gained largely by accepting what we have been disposed to give. The emoluments open to those who receive a good

English education are of this nature. Thus the stagnant pool of Hindu society has been stirred. Thought has been stimulated; comparisons have been made; change and reform been rendered practicable, and these have largely tended to weaken Hinduism, and prepare the way for Christianity. In the following observations, then, let it be kept in mind that, whilst the direct spiritual results are all owing to purely Christian effort, the more general results are largely owing to the influences I have just sketched.

1. A very wide diffusion of Christian truth has taken place. Our mission schools contain 75,000 natives. In all of these Christianity is taught; in some of them a superior course of apologetic and systematic theology is studied. Every year, therefore, thousands are passing out of our schools into active life, instructed in our principles, familiar with our Scriptures, and intimately acquainted with ourselves.

Preaching has largely contributed to this end. In many cities a number of sermons and addresses are delivered every day; and there are few mission stations, around which the Gospel has not been proclaimed literally hundreds of times. But evangelistic effort is not confined to such stations. Every year for some weeks, and in many cases for

months, a large number of missionaries leave their homes, and, in company with native assistants, go forth, and in the most populous localities preach the glad tidings of the kingdom of God. All who are anxious to hear can listen, and all who wish to inquire into the truths of Christianity have the opportunity of doing so. Thus it happens that the intelligent and inquiring are informed, and the devout and anxious are drawn into the Church. It need hardly be said what fine opportunities such journeys afford for the distribution of the Sacred Scriptures.

There are one or two causes worthy of notice, which open up great facilities for the prosecution of our evangelistic efforts. I have already alluded to the advantage to be derived from education. The Hindu, however, values knowledge on its own account. To be educated is to be respected, perhaps to be feared. The national appreciation of learning is chiefly seen in the universally admitted law, that it is the appropriate and becoming privilege of the higher castes; and the higher the caste the profounder the arcanum of learning into which man is favoured to penetrate. The Hindu may listen to the Puranas, but he must not read the Vedas; the Khetriya may read the Vedas, but he must not be a teacher of sacred things, that office is only becoming the holy lips of the Brah-

min. Religious knowledge is especially sought after. There are but two things about which the Hindu talks more than about religion—using that word of course in its broadest sense. He delights in religious speculation and inquiry ; the nature and attributes, or qualities, of the Supreme ; the actions of the gods and their characters ; the most efficient modes of worship ; the nature of the soul ; the moral quality of actions ; the connection between our conduct and our state ; the bearing of the long past in some previous state of being on our present circumstances, and of the present upon the remote future ; the nature of the state immediately succeeding death, all these engage the frequent meditations of the Hindu. Nor has he that reluctance which appears to characterize the Englishman to converse freely on such topics. This peculiarity disposes him to listen to a Christian preacher, and to read Christian books ; he wishes to know what we believe, and to observe in what respect our faith differs from his own.

The effect produced on such minds by the agencies I have described may easily be supposed. A theoretic knowledge of Christianity, at least, is gained. The greater part of India, alas ! has never yet been touched by a Christian influence, and tens of millions there never listened to a preacher's



voice; yet this can now be said, there are hundreds of thousands who possess our Gospels, who have read our tracts and listened to the preaching of pure Scriptural truth, and who have, therefore, a sufficient knowledge of the plan of salvation; and around our principal centres of missionary influence there are thousands who, in addition to this, are intimately acquainted with Christian theology in its higher forms, and are more conversant than the great mass of educated Englishmen, with the main arguments and proofs in favour of the inspiration of the Bible and the Divine origin of our faith.\* The following extract from an enemy, shows the extent to which Christian truth has been spread. I may remark, that it occurs in a prospectus issued by an educated native in Calcutta, who wished to issue, periodically, extracts in English from the best European and American sceptical writers, such as Theodore Parker, Emerson, Newman, and Strauss, as a counteractive to the teaching of missionaries:—"The religious exertions of the preachers of the Gospel have tended

\* It is to be regretted that the study of Christian evidences is so much neglected. It is sufficient to observe, that few intelligent Christians are prepared to meet the attacks of infidels; and that a knowledge of apologetic divinity, besides being a defence against scepticism, is one of the best means of fostering a healthful and manly religiousness.



to spread widely a knowledge of the Christian religion among the natives of India; there can hardly be found an educated Hindu that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other *indirect* measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been, in this respect, to a certain extent, crowned with success, though in producing conviction in the Hindu population in regard to the soundness of the claims of their religion, they have not met with equally happy results."

2. This diffusion of Christian knowledge has largely contributed to the actual termination of some of the worst customs of Hindu society.

Until the close of the first quarter of the present century, *suttee* was common throughout all India. The frightful extent of the evil can never be fully known, but it may be conjectured from the fact, that the Serampore missionaries instituted the most careful inquiries, to ascertain the number of immolations occurring in their own neighbourhood, and found that within a circuit of

thirty miles of Calcutta, nearly four hundred widows were annually burnt to death. Sometimes mere children, who had never lived with their husbands, thus died. It not unfrequently happened that ten, twenty, or even more, of the widows of a Kulin Brahmin would perish on his funeral pyre.\* Not unfrequently a reluctant widow would be forced to such a death, by relations who desired the blessings supposed to descend upon them as the consequence of such a meritorious act, or by those who wished to get quit of the burden of supporting her. This inhuman rite no longer occurs; throughout all India the suttee fire has been quenched.

*Infanticide* was as common as suttee. Disappointed greatly because a daughter was born and not a son, the Hindu father would get rid of an encumbrance, an expense, and a trial—as he considered a female child—and at the same time perform a very meritorious deed, by offering her to the sacred Ganges, or away from the river, by

\* As a rule, the Hindus have but one wife, although, in certain cases, they are permitted to take a second, or to divorce the first. The Kulin Brahmins follow a different custom, and marry sometimes as many as forty wives. The evils of this practice are indescribable. The wives usually continue to live in their father's houses, and seldom see their husbands.

giving her to the earth, and leaving the innocent to die of suffocation in some living grave. In all British India, happily, this custom is prohibited, and in the native states it has been largely abated.

*Perpetual widowhood* is now no longer a necessity. The number of women who are deprived of their husbands in India, cannot be short of double the number thus left desolate in England, because there it is a custom operating with more than the force of law, that *every* girl must be married before she is *eight* years of age. To the ordinary sorrow of widowhood special causes of humiliation are added. A widow can have but one meal a-day; nor can she then eat whatever she pleases; she is never permitted to wear fine apparel, or ornaments, of which Hindu women are immoderately fond. This state was unalterable; if a girl of even four years of age became a widow, she was doomed to this desolate and humiliating life until life closed. Suttee, or such a miserable existence, were the two horrible alternatives Hinduism placed before every widow.\* Three years ago the Government passed

\* All the reasons which led to the institution of such customs cannot now be given, but it will throw some light on Hinduism to remark, that punishment and penance are two of the main qualities supposed necessary to such a state. Misfortune is supposed to be the consequence of sin. The loss of a husband is thought to be a punishment for crime committed either in this

a law, legalizing the marriage of widows ; it simply declares that, if they choose to marry, they shall have all the rights of married women, and their offspring, in all respects, have the privileges of children born in wedlock. Such a beneficial enactment prepares the way for a change of custom ; already, to our surprise, several widows have been married in Calcutta, and the progress of enlightenment must soon render such events frequent.

*Human sacrifices* have greatly diminished, and are contrary to law. Among the Khonds it was common to buy or steal a boy, and to feed and tend him with great care. When their lands were ready for ploughing and sowing, they took the victim, bound him to a stake, and each cultivator cutting a slice of flesh from the living body, ran with it warm and quivering to his fields, and squeezed the blood upon the earth. This was done to propitiate the favour of a goddess, that she might be disposed to render the land fruitful.

Now all the practices I have mentioned were associated with the name of religion. They were

life or in some previous birth ; instead, therefore, of exciting pity and compassion, it often induces suspicion and contempt. The malediction of the gods is supposed to rest on such an one, and therefore has she to endure the unkindness of men.

a recognized part of idolatry. It reveals to us the frightful nature of Hinduism, when we reflect that, for centuries, it sanctioned such crimes and authorized such sufferings. What a gain it is to humanity, what a testimony to the power and beneficence of our holy faith, that such enormities should have ceased, or have received their death wound!

3. A very marked change in religious opinion is rapidly passing over a large portion of Hindu society. Thousands, chiefly connected with rich and high caste families, have drifted far away from the Puranic form of Hinduism—the more recent and popular development of it. They express themselves somewhat thus:—“Idol worship is a very foolish and superstitious custom. We do not believe in Kali, or Krishna, or Durga, or any of the gods. We worship only one spiritual and eternal God, who has attributes such as are described in your Old Testament. We don't need a written revelation of religion; nature can teach us all we require to know. Jesus Christ was a very wise and holy teacher, but he was not God, for it is impossible there can be a trinity. How can three be one and one be three? The moral principles taught in the Bible are, on the whole, better than any other we are acquainted with;

and your religion is a very excellent one, but it is too good, for how can any one be expected to keep it strictly. Many of our customs are bad: women ought to be educated a little, and widows should be allowed to marry. It would be a good thing, too, if Government would prohibit the Mohamedans and Kulin Brahmins having more than one wife. Indeed our religion and our customs have become very corrupt, just as your religion had become very corrupt before the Reformation." There is much that is crude in such notions, but no one acquainted with what is called orthodox Hinduism, can fail to observe how far behind this class of men have left the faith of their fathers. Most of them are in an unsettled state of mind, evidently quite prepared for another step in advance, when circumstances render it prudent or safe. Others have taken a more definite position. They call themselves Brahmists. They unite in religious societies, and are fond of imitating our modes of worship. They meet regularly for purposes of devotion; hymns of praise are sung to the honour of the Supreme; they invoke the divine blessing; passages are read from the Vedas, which some say are inspired, but which most hold only to be venerable for their antiquity and profound sentiments; and addresses are delivered, illustrative of some moral



or religious truth, or explanatory of some principle maintained by the "shobha," or society. This class is receiving constant accessions from the upper forms of the Government colleges and missionary institutions; and it draws to itself a considerable number of others who are imperfectly educated, or whose natural penetration needs but little aid to show them, what an incongruous and indefensible thing Hinduism really is. Besides these there is a large multitude who, in various ways, have been led to look on religious and moral questions inquiringly, who perhaps are convinced that this or that belief is founded in error, and who are disposed to welcome at least some changes. All these have in reality moved away from the Hinduism of last century,—the Hinduism of the last thousand years:—like some immense Tartar horde, drawn southward by a more genial climate and a fairer region, and moving forward with the most various degrees of speed; some well mounted and brave, pressing onward with eager haste in the very van; others, discursive and inquisitive, spreading to the right or the left; many, chafing at the restraints imposed on their progress by flocks, and herds, and household, yet unwilling to leave a shred behind; and the indolent and conservative, now marching slowly forward for a day, and then look-



ing lingeringly back on the heritage they are leaving, with half a disposition to return to it again.

A necessary consequence of new ideas and new sympathies, new customs have been established and old ones discarded.

*Christianity is now treated with a degree of respect and attention* it did not formerly receive. Its doctrines at first were unknown, and so were its teachers; it was an easy thing, therefore, for the crafty and the interested to raise prejudices against the former, and suspicions respecting the latter. Calm, persevering effort, however, on the part of missionaries has wrought a change. Christianity now is generally considered, by those who know anything of it, to be a very pure, beneficent and rational religion. Those who live by superstition of course oppose it; a few, imbued with the spirit of European infidelity, cherish toward it the bitter hostility of the French rationalistic school; and many, utterly ignorant of its tenets, regard it with suspicious dread;\* but the informed and the unprejudiced freely admit its

\* The Sepoys, for instance. Their notion was, that their caste would be destroyed by the Government, *that* they might be forced to embrace Christianity as the safest and most expedient step, when shut out of Hinduism *against their will*. Probably the Sepoys were the most ignorant class of men in the whole empire, excepting the Hill Tribes. The Government took all

superiority to their own religion. Missionaries, too, have the respect and confidence of the people to a greater extent than any other class of Europeans. It is a cause for devout gratitude to God that they have been so uniformly "blameless and harmless" in the sight of the heathen, and have ever proved themselves to be the friends of the oppressed, the ignorant, and the poor; and the enemies of bad customs, arbitrary laws, and wicked men only.

This state of feeling predisposes the people to receive instruction from us. Formerly very few would accept a Christian book, however freely offered. The impression was very prevalent that some fascinating power belonged to them, so that if read calamity would ensue, or the mind would be drawn toward folly and mischief. It was no uncommon thing for a portion of the Scriptures to be torn into fragments, and thrown contemptuously at the missionary's feet, and often after giving away his sacred treasures, was he grieved to see them scattered in a thousand pieces along the road. Now this is greatly changed. Such is the desire of the people to possess our Scriptures,

possible pains to exclude light from the minds of these men, and out of their ignorance arose the greatest danger and the heaviest loss the Government has ever had to bear.

that they often crowd inconveniently upon any one distributing them ; and it is a very unusual thing to see them torn or mutilated. A similar change has taken place in the disposition of the people to send their children to our schools. A variety of causes formerly made the Hindu parent suspicious. He dreaded our religion, and he had no faith in our honourable intentions. He thought it best and safest to keep his son away from our supposed sinister influence. Now he has little hesitation in sending him. It has been affirmed, indeed, that the missionary schools and institutions are preferred to those of the Government ; this, however, is a mistake, although the preference does not lie very strongly the other way.

A very decided change is taking place respecting *female education*. Sixty years ago it was not dreamt of ; there was not a single female having Hindu parents under Christian instruction ; and the proposal to send girls to be educated in schools presided over by missionaries would have been received with more surprise and horror than a Tory of the days of George III. would have heard of the abolition of the corn-laws or of church-rates. Now we have at least 15,000 Hindu girls in our schools. A still larger number are receiving instruction elsewhere. Many schools have

been established by Hindus themselves. There is a disposition on the part of many educated men to admit teachers into their families, and not a few young men give instruction to their wives and sisters. Following this, of course, must come the elevation of woman and the amelioration of her position, both as a daughter, a wife, and a widow.

*A diminution in the attendance and abominations of religious festivals* has taken place. All who visited them thirty years ago, and observe them now, are struck with the change. Not only are the numbers less, but the want of religious fervour and enthusiasm is very observable. Many stand aloof from them, and others are half ashamed of themselves for having anything to do with rites so foolish and worthless. Nor is it that old shrines are forsaken for new ones. The officiating Brahmins generally confess that a great change has taken place. They say that fewer people come to worship at the temples, and that the offerings of the worshippers have greatly diminished in value. The surest signs of decay in a religion, is when the people exhibit no zeal for its services, and hasten not to its defence when attacked. These signs are palpably seen, in some parts of India at least.

4. A large number of Hindus and Mohame-dans have embraced the faith of Christ.

In the year 1793, Mr. Lushington, a director of the East India Company, stated publicly "that were 100,000 natives converted, he should hold it as the greatest calamity that could befall India." We have now 125,000 converts attached to our Protestant missions, and the number is yearly on the increase. Sharon Turner, in his "Sacred History of the World," attempts to show, that the close of every century of our era but one, has witnessed a large increase in the number of professing Christians. Similar progress has been made in India. We have not the power of ascertaining the growth of the native church throughout the whole empire; but the following table, carefully prepared by the Rev. G. Pearce, of Calcutta, shows the gradual progress of missions in Bengal:—

From	1793	to	1802	.	.	27	converts.
„	1803	„	1812	.	.	161	„
„	1813	„	1822	.	.	403	„
„	1823	„	1832	.	.	675	„
„	1833	„	1842	.	.	1045	„
In	1843	and	1844	(two years)		485	„

Since then a large increase has taken place.

A proportionate change has occurred in the status of our converts. The mass of those first brought within the pale of Christianity were out-castes, Shanars, and low caste Shudras; more recently, a large number of high caste Shudras and Brahmins have united with us.

The inquiry has often been made, "To what extent are your converts sincere and religious men?" It should be assumed far more than it is, that we are likely to have many real converts, because God has promised to bless the preaching of His word everywhere, and in India a large amount of faithful labour has been expended. A belief in Christianity itself, seems to render belief, not scepticism, becoming on a question of this kind. If we examine into particular cases, the evidence is conclusive that many of our converts are sincere and regenerated men. They have lost all they had for Christ's sake; every possible inducement has been held out to dissuade them from embracing the gospel, but they have pressed into the kingdom of heaven through "a great fight of afflictions;" they have given up their sins, and "denied themselves ungodliness and worldly lusts;" they have gained nothing by becoming Christians in comparison with what they have lost; they have for years striven to obey the laws



of the Gospel, and to follow in the footsteps of Jesus, and not a few of them have died, exulting in the faith of Jesus, and joyfully anticipating the rest and the holiness of heaven.\* Brindabun of Monghyr was a convert of this type. Until more than sixty years of age he was a wandering, fanatical Shuniyassi; at that age he heard the missionary Chamberlain preach, and at night went to him, saying, "I have a flower that I wish to give to some one who is worthy of it. I have for many years wandered about the country to find such a person, but in vain. I have been to Jagan-nath, but there I saw only a piece of wood; *that* was not worthy of it; but to-day I have found one that is, and he shall have it. Jesus Christ is worthy of my flower." He put away his opium-like gunja smoking, and all his filthy habits; he was done, as he said, "with the devil's food and service." He learned to read Bengali, Persian, and Hindi; he received but twelve shillings a month for preaching the gospel; his zeal was such that he was "always at work," and could not be induced to rest. When dying he said, with a pleasing smile, "Do not pray for my life,

\* The writer hopes some day, to present the public with a series of brief memoirs, of the most eminent of our native converts.



I long to go ;” and when asked if he would take anything he said, “No ;” and putting his hand on a part of the Scriptures that lay on his bed, added, “this is my meat, and drink, and medicine.” Samuel Flavel was a Christian, of a type which in every country is called eminent. An eloquent preacher and a dignified man, he everywhere was listened to with delight ; and the more he was known, the clearer was it seen that holy feelings and elevated principles controlled his being. Naraput Singh, a catechist belonging to the London Missionary Society, first in Calcutta and then at Benares, gave up an income equal to £3000 a year in England, that he might become a Christian. These are mentioned but as types of a large class, and if it were becoming, no task would be so delightful as to record their faith, self-denial, and zeal. But a missionary is expected in such matters to speak from his personal observation, nor am I unwilling to do so. I know many native Christians who have relinquished the highest Brahminical rank for the Gospel’s sake ; others, whose parents were rich, and who knew distinctly that a renunciation of Hinduism would incur their deepest displeasure. They have resisted temptations, and borne trials such as English youths hardly ever have to endure. They

have lived for years consistent Christian lives, such as would do honour to any Church in Christendom, and many of them have never once given cause to suspect their sincerity. What conclusion can we arrive at, when reflecting on such cases, but that the grace of God has changed such hearts, and made such lives?

The general character of native Christians, it need hardly be said, is not of a high order. Though morally superior to the heathen, they are characterised by the same weaknesses, though in a less degree, such as quarrelsomeness, deceit, and impurity. They are indisposed to take on themselves the responsibility of supporting the Gospel. They seldom have deep and pungent views of the evil of sin. Physical self-denial they endure with the patience and fortitude of martyrs and confessors, but moral self-denial they are by no means equally well-disposed to endure. Yet there are admirable qualities they possess. It is remarkable to what an extent they have washed themselves clean of the taint of idolatry; their abandonment of it is as clear, complete, and decisive as could be desired. Fidelity to one another greatly distinguishes them. This is shown especially in times of persecution and deep distress. The national features of character, impress themselves on

the type and style of a people's Christianity more than is usually supposed. It would be very interesting to describe the probable features of Hindu Christianity centuries after this, when the faith has wrought out its legitimate results. This alone can now be said—It will be contemplative rather than active, subjective not objective; it will resemble the religiousness of John rather than of Paul, and will approach nearer to the simple Oriental asceticism of the fourth and fifth centuries, than to the pretentiousness and pomp of Popery, or the busy energy of English Protestantism.

This, then, is the progress we have made toward the destruction of Hinduism and the diffusion of Christianity. We have 20,000 converts gathered into Christian Churches, mostly after long and watchful probation; we have 105,000 more native Christians who have separated themselves entirely from idolatrous superstition; at least 1000 of these preach and teach Christianity to their heathen countrymen; outside the Church, but not far from the kingdom of heaven, there are many whose sympathies and convictions are largely with us, and who say, "we are Christians in our hearts;" there are tens of thousands more who have been drawn away from Hinduism, and

who have lost all faith in its teaching and all respect for its character; the number of these is yearly augmenting on the one hand by secessions from orthodox Hinduism, and diminished on the other by conversions to Christianity. Certain customs and rites, prevalent and popular for generations, and even for hundreds of years, because having the sanction of religion, are falling into decay and disrepute; other customs, equally authorized by Hinduism, and strengthened by immemorial usage, have literally ceased to exist.\*

\* In the "Results of Missionary Labour in India," by the Rev. J. Mullens, a large amount of very reliable information will be found.

## CHAPTER V.

### THE PROSPECTS.

It would be our duty to put forth efforts for the conversion of India, if, up to this hour, we had laboured in vain, and were the obstacles in our way tenfold as formidable as now they are; for duty is too sublime and immutable a thing to be moved and affected by human weakness, caprice, or guilt. Nevertheless, it is pleasant when the pathway of duty is irradiated with hope, and the prospect, instead of ending in gloom and obscurity, offers a distinct and joyful scene to the gaze. In India the obstacles to the progress of Christianity are certainly stupendous. No heathen country presents such an array of antagonistic forces. It is as though to the natural defences opposed by a country to an invading foe—seas, rivers, mountains, forests—there were added all the appliances of art and of skill—fortresses, entrenchments, stockades, and artillery. It is no metaphor to say, that Satan has fixed his seat

in India, and surrounded his throne by protecting defences of subtlety, cunning, deceit, malice, impurity and crime, more repulsive and formidable than heaven or hell ever gazed on. But, with the Bible before us, we can have no doubt respecting the issue of the conflict. God hath said it. The little stone cut out of the mountain without hands, shall fill the whole earth. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." On these and kindred prophecies we build our hopes, though darkness cover the earth and the blessed consummation seems long delayed; for never did mighty conqueror, in the magnificence of his power, scatter every adversary, and crush into the very dust whatever opposed his will, as our Lord will vanquish His when it pleases Him to make bare his holy arm,



and to ride forth prosperously, conquering and to conquer.

But the complete triumph of Christianity in India will not be speedily won. The progress of all that is good and true among men is, alas, always slow. Pure religion has been in the earth 6000 years, and it has ever had its apostles and witnesses; but yet, how circumscribed is its dominion, and how wide the empire of superstition! It is 1800 years since Christianity commenced her divine mission, yet, in spite of her light, her love, and her power, there are more Roman Catholics than Protestants; as many Musulmans, more Hindus, and twice as many Buddhists! It took 250 years to convert the Roman empire to Christianity, though the work was begun by the apostles of our Lord and Saviour, and it contained fewer people than India. How many centuries it has taken to lift England up to her present elevation! and yet, through them all, there has not a single generation passed, but noble, kingly, and holy men have been struggling to get quit of some great evil, and to nourish and mature some great principle or some useful law. And yet there has been progress. Yea, from the very beginning, the good work has grown, and never was the position of Christianity so trium-



phant and powerful as it is now. The oak is not seen to grow, but it spreads wide its branches, and strikes deep its roots nevertheless. All this is in harmony with principles underlying the Divine government, which it would be well for men more deeply to ponder, and more firmly to believe. God is never in haste. He waits in unbroken tranquillity and calmness for the consummation of His designs. What though to us the end seems to tarry? He has an eternity to work in, and He knows that no failure can befall His plans. It is a law of our world's existence, confirmed and illustrated by history, by nature, and by science—a law, too, which holds in other worlds, if we interpret rightly the incidental allusions scattered by revelation in her stately march, like the kingly gifts and decorations of a great monarch, distributed in some far distant province of his empire, prized but half understood—that whatever is good and great is very slow of growth. And is it not also a law gloriously vindicatory of the Divine government and prerogative, that these shall live long, as though endowed with the favoured gift of immortality. In obedience to these laws, may it not be that the past 6000 years, during which superstition has seemed to reign unchecked, and the truth has seemed like

a wanderer without a home, are an insignificant period, when compared with the cycles of ages during which Christianity shall be triumphant, and the world exult in its purity, its love, and its light? Analogy would suggest, that we should not be surprised if all India be not speedily converted. Certain localities, even districts and large towns, may probably be won to Christ very soon. It would not be surprising if thousands of intelligent men in Calcutta, or tens of thousands in the rural districts of Bengal, Chota Nagpore, Tinnevely, or Travancore, where the gospel has been widely preached, were at once to offer themselves for baptism. A greater preparatory work has been done in these places than is usually supposed. But what has the Church done for India as a whole, that she should expect the speedy coming of her Lord to take possession of this province of His empire? What are the signs of her travelling in birth for souls? What costly sacrifices has she made in this war? Where are the hosts that she has sent forth to the battle? Alas, she has sown sparingly, but expects to reap plentifully, and looks for the triumph when she has just set the battle in array!

It is not necessary to give the reasons which lead every intelligent Christian to believe in the

future triumph of his faith; it is more to our purpose to describe the aspect borne by Hinduism to Christianity as an aggressive power. Let us glance, therefore, at some things in India itself which will favourably affect the progress of our holy faith.

India is *open* to us. If it did not belong to England, it would be shut. Amongst the many reasons why we rejoice in the establishment of our supremacy there, this surely should be the chief, that now the Christian missionary can travel 2000 miles from Point de Galle to Peshawur, and 1800 from Burmah to Beloochistan, and in every district may freely preach the gospel, or establish schools, "none daring to make him afraid." Surely, if it was well to rejoice when tidings reached us that Chinese exclusiveness had succumbed, and opened wide the gates of that great empire, that the preachers of the truth might enter in, it is equally well for us to rejoice when we reflect that the other great Asian empire is prostrate at our feet, and, however reluctant, cannot close her ears against the voice of truth.

The *actual success* which has attended missionary effort is *a pledge of yet future triumphs*. This may seem obvious to us, but our faith has sprung out of our success. Theirs were different

feelings who first beheld attempts to destroy Hinduism. The worldly and unbelieving European laughed at the idea as Utopian, or sneered at it as fanatical and impracticable. Believers, for the most part, thought the attempt presumptuous, and they were few indeed who had faith enough to espouse it, and call it their own. The Hindu looked on with proud indifference, as if his system could defy all attacks, and as if his race could not possibly renounce Hinduism for the faith of the Mletcha. The first Brahmin convert baptized at Serampore, was welcomed with a delirious joy which plainly indicated how that first-fruit was received by the heroic band there, as a confirmation of their faith, and a rebuke of their doubts. What an inference all these classes of persons would have drawn, regarding the coming downfall of Hinduism and the approaching triumph of Christianity, if they could have seen what we see. Hinduism, it has been proved, is not impregnable. Every phase of it has been studied and refuted. Some of its most venerable customs have ceased. Every caste has yielded converts to the faith of Christ; the Brahmin, the Khetriya, the Vaysiya, the Shudra, have alike entered the kingdom of heaven; and every tribe and nation has now its representatives in the one family of God, the Bengali, the As-

same, the Behari, the Hindustani, the Rohilla, the Rajput, the Cashmirian, the Sikh, the Punjabi, the Scindi, the Mahratti, the Tamul, the Telugu, the Canarese, the Oriya, the Shanar, the Santal, the Colc, and the Khond, have all been wrought upon by the Divine Spirit, and made partakers of everlasting life. If this has been done, then it may be done again, it may be done a thousand-fold.

*The incongruous nature of Hinduism* is a fact very adverse to it. At first, this may seem to tell in its favour, because it presents whatever phase of opinion, and sanctions whatever form of worship, the human heart can desire ; but then these multiform developments of it are in no sense different manifestations of truth, but the mingled products of a wild imaginativeness, a speculative caprice, and a blind misguided religious instinct ; they resemble not the beautiful outgrowth and symmetry of a tree, but the misshapen and gnarled excrescence which grows on the trunk of the elm. The popular forms of Hinduism lie open to this fatal objection ;—when challenged, they can offer no evidence and no proof, even of historical credibility to the intelligent religious inquirer. Like the mirage of the desert, they strike the eye, and deceive the imagination ; but when approached and

examined they pass away like a dream. Like the mole, the owl, and the bat, they are confounded and destroyed by the light. It is a fact that if ever a Hindu can be led fairly to examine his religion, he never comes to the conclusion that it is true. Once get him to investigate and to prove, and all faith and conviction from that hour cease. He does not necessarily become a Christian, when he discovers that the faith of his ancestors cannot bear examination; the probability is, that he feels no gratitude toward the system or the man who has awoken him from his dreamy and sensual repose; at all events his heart, unless touched by the Divine Spirit, rejects a faith which is too pure to be loved by the sinful, and too offensive to be professed without loss; and therefore it is, that, like some obstinate and gloomy foe, who, defeated but not vanquished, retires from the outward line of his defences, behind some shielding circle of frowning fortresses or towering cliffs, where he prepares to renew the conflict, if not with better success, yet with a more stubborn will, the Hindu falls back upon a supposed original form of his religion, which he interprets by means of the light he has received from European instructors, perhaps from the Bible itself. Now this result, though it is not the one most desired, we yet gladly accept, notwithstanding.



ing the taunt that is often uttered, "you are making infidels by your educational zeal." Many persons seem under the impression that Atheism is very frequently, if not usually, the belief of those educated in the Government colleges. The statements uttered and sometimes printed to this effect, are greatly exaggerated. The writer will not be suspected of any partiality for a purely secular system of education, but it is only an act of justice for him to say, that though very extensively familiar with the class of young men alluded to, he has never met with but one who professed himself an Atheist. We accept of the above mentioned result, because to get quit of the hideous and abominable gods of the Purans is an absolute gain, whatever follows after. Nothing half so bad can succeed them. If men were to rack their ingenuity, it is questionable if they could originate anything so vile, contemptible, and demoralizing; and happily now Christianity in India speaks with a voice sufficiently authoritative, loud and clear, to compel any system which shapes itself into life, to be at least tolerably reasonable and decent. Infidelity, whether it bear the name of Vedantism, Brahmism, Natural Religion, or Deism, is only worthy of our pity and abhorrence; but its influence on society can never

be half so bad as that of Hinduism. And this again should be considered.—It is a mournful truth, that the road leading back from the religions of men to the religion of God is a devious and painful one. Not liking to retain God in their knowledge, mankind start aside from the right path like perverse animals. Conscience and religious truth may point out the proper path, but a prejudiced and sinful nature exerts a counteracting power, and hence it is that men oscillate between the extremes of credulity and scepticism. The Hindu who has believed in the ten incarnations of Krishna, becomes “enlightened,” and refuses to believe in the incarnation of Christ! He believed devoutly in the triad of Brahma, Vishnu, and Sceva; now he believes the Christian Trinity to be an impossibility! He believed in 330,000,000 of gods—gods with six heads, and eight hands, and no legs; with bodies green, or blue, or black; with every element of bigness and monstrosity—and now he complains that the Bible teaches anthropomorphic conceptions of the Deity! He has been deceived in the belief that every Brahmin is a sacred personage, and every priest a saviour; now he believes that all religions are based on priestcraft, and Christian ministers no whit better than pundits and gurus! We

look, then, upon the scepticism and infidelity which largely succeed idolatry, as the result of that law of revulsion which governs our nature when left to itself. But infidelity cannot become the permanent belief of any people. It is but a transition state. "Nature abhors a vacuum." The mind and the heart as necessarily desire the positive in religion, and the revelation of the invisible, as the stomach craves a certain kind of food because of some chemical element it contains. Not only is the Hindu deist disposed to be sceptical about his own scepticism, because, at least once, he has changed his creed, but his religious instincts cry out against him, and impel him to seek after a religion more satisfactory than his own. And, finally, it should be added, in the first place, that every Hindu who leaves his ancestral religion does not become an infidel. The number is not a small one, of those who have passed through no long transition state of disbelief. Judicious Christian instruction has, at the same time, convinced them of the worthlessness of Hinduism and the preciousness of the Gospel. No sooner have they rejected one, than they have embraced the other. But, in the second place, there are many others who advance through different forms of opinion, to Christianity, without

remaining, for any lengthened period, without its pale. Idolatry gives place to Vedantism, Vedantism to Rationalism, Rationalism to a species of Unitarianism, and Unitarianism to Trinitarian Christianity. Thus, by different roads and with varying speed, do multitudes leave the old faith; but the current which bears most of them on its bosom sets in toward the haven of Christianity.

The *excessive gregariousness* fostered by caste, is likely, after a time, to favour the rapid decline of Hinduism.

There is less independence of thought in India than in any other country. The people know nothing of that self-assertion which so greatly distinguishes us, and which disposes us occasionally to be singular, that we may prove our right to do as we please. "I shall if I choose"—"I will do as I please"—are phrases an Englishman delights to use, "just to show his independence." Most men in India, on the contrary, would question either the sanity or the sense of any one who used them freely. They shrink from whatever is personal, new, and peculiar. Every one seems disposed to sink his individuality into the general life of the community to which caste attaches him. Custom has the force and the power of law, and

no one ventures to disobey her. We ever ask, in reference to a practice or a usage, "Is it right?"—"Is it convenient?"—"Is it reasonable?" They, on the contrary, simply inquire, "Is it the custom?" It follows, of course, that the people move in bodies, like particles of water massed into a river and running within its deep channel. The mutiny of 1857 gave many illustrations of this characteristic of the race. Several companies of regiments, and even whole regiments, were known to have joined in the revolt, for no other reason than that their "brethren" had done so. They had no ground of complaint; they regretted the step as a great personal loss. In more than one instance, hundreds of men broke away from their allegiance, when rebellion was hopeless and destruction sure; but the rest of the army had mutinied, and "what else could they do?"

This voluntary repudiation of individual responsibility—this abnegation of self—has hitherto operated against us with enormous force; but when masses of the people become more leavened with Christian ideas and principles, it is likely to turn as greatly to our advantage. They will come over to us because others, allied to them by profession, or locality, or caste, do so. In the south

of Calcutta, in the Krishnaghur district, and in one or two other places where there are many native Christians, this has been one of the characteristics of the religious movement among them; and it is not improbable that, ere long, this kind of spasmodic, capricious impulse, will lead large bodies of men we could define, if it were prudent to do so, to revolt from Hinduism, and to give in their adhesion to Christianity. Such movements, of course, are full of danger and difficulty; they bring along with them a multitude of human beings, impelled by every variety of motive, and of feeling, just as the rushing waters of a wide-spread inundation sweep along every variety of material that will float or roll. These are times when missionaries must need the wisdom of the serpent, and the faith and patience of the saints; for they may issue in much that is good, or they may result in a most perplexing mixture of what is precious and what is vile.

The *deeply religious nature* of the Hindus is a circumstance pregnant with hope.

Perhaps no people have naturally a stronger, or more diffused consciousness of the spiritual, the worshipful, and the divine. Their social life proves this, and so does their entire history. For three thousand years they have been like a blind



man striving to get out of a dense and dangerous forest. Their religion has been undergoing numerous modifications and developments, in obedience to the popular instinct and desire, for the purpose of being more fitted to harmonize with the facts of nature, the demands of conscience, and the wants of the heart. It need not be told how all this struggling and effort has ended in failure. Hinduism would not have so many phases, and have passed through so many developments, if the people had not had an unusual amount of the religious element amongst them, and if they had not been largely disposed, to "seek after God if haply they might find Him." In addressing such a people, though intensely perverted by the ideas and influences of their own superstitions, we have this advantage: their religiousness—using that term of course in its broadest sense—disposes them to listen inquisitively and attentively to what we have to say, and to read thoughtfully the books which authoritatively teach our faith. Can it be that over such a people a false religion will continue to hold sway when the true one is fairly presented to them? Must not their very nature feel, as it works itself clear of prejudice toward an impartial choice, that ours is the faith which alone can satisfy its

cravings and answer its demands? Thus we believe it will be : the minds disposed to irreligiosity and the negation of all belief, can do without a faith, or change their religion easily ; but minds deeply religious and spiritual cannot but be attracted from the false to the true, and cling to it, when found, with saintly fervour.

The question has often been asked, “ *What effect will the mutiny have upon the progress of Christianity?* ” This is the proper place to give a reply. Its effects will not be very marked or decisive ; yet it will, in a variety of ways, affect favourably the spread of our faith. Some of these may briefly be sketched :—

1. It has exhibited Christian character in a light most calculated to excite admiration and inquiry.

Courage, fidelity, honour, and conjugal and parental affection were never more exhibited than by the English in India during the gloomy months of 1857 and 1858. The incidents, grand and noble as the circumstances of a Greek tragedy, need not be repeated ; of the defence of Lucknow—a defence really not of the city, but of delicate women and little children ; the advances of Havelock ; the exploits of Hodson ; the weary wanderings of the little parties that went forth,

hand clasped in hand, bravely to succour one another, and to die, if others by such an act could live.

A magnanimous use of power, and a far stronger wish to spare than to punish, has been displayed. Never was a revolt more causeless or unjustifiable, and never was the progress of one distinguished by fouler acts of perfidy. It may as truly be said, that never was one put down more unselfishly, or with less of unnecessary bloodshed, or with a stronger disposition to spare even the guilty, and reward the worthless and undeserving. This may be doubted by some, but history will record that we erred in not punishing sufficiently, rather than in punishing too much.

But even higher deeds were done, and heroic feelings exhibited. Forgiveness of enemies, holy love, devout resignation, joyful hope, and martyr-like fidelity were seen again and yet again. Without alluding to such instances as Ensign Check, in the prison at Allahabad, encouraging the native preacher, Gopenath Nundy, to be faithful to the truth, and not renounce Christianity; and the fugitives at Futteghur kneeling down to pray, then bidding one another a calm farewell, ere they fell, ruthlessly massacred; allusion may be made to instances in which native Christians ex-

hibited these qualities. Thus when Walayat Ali, at Delhi, parted with his wife and children, his last words were, "See that, whatever comes, you do not deny Jesus Christ. If the children are killed before your face, oh ! then take care that you do not deny Him who died for us." When asked by the multitude to forsake Christianity and repeat the Mohamedan confession of faith, he replied, "No, I never will ; my Saviour took up his cross and went to God—I take up my life as a cross, and will follow Him to heaven. Your swords have no terror for me. Let them fall, and I fall a martyr to Christ." The Christians in Chota Nagpore suffered the loss of all things, but their fidelity was expressed in the language of one of their number, who said, "As long as I have breath left I will never deny my blessed Jesus." These things were witnessed by thousands of Hindus and Mohamedans. They are singularly observant of character, and will not inquiry and thought be elicited? There is that in constancy, courage, and honour which forces a tribute from the most craven and ignoble, and there is that in unwavering faith and unbending adherence to holy principles, which men cannot always comprehend, but which awes and impresses them; and many a one who looked on these noble and holy deeds, is likely to have

the inquiry suggested by his own thoughts, "Whence came this calm and sober courage—this wonderful fidelity—this unblenching adherence to principle—this joy in death—this mysterious elevation of feeling and of conduct?" And will not the idea sometimes cross the mind, "Christianity has done it all?" Facts might easily be adduced to prove that such thoughts have actually been suggested, and that the reception of Christianity has been the result.

2. The *overthrow of certain evils inimical to the spread of the Gospel* will be facilitated by the mutiny.

*Caste* had one of its firmest buttresses in the Sepoy army. The soldiers, excessively ignorant and exclusive, did their utmost to systematize and to extend it. They did this because it flattered their pride, lessened their duties, and gratified the intense veneration which every Hindu has for "vested interests." Government, because its officers were ignorant of the laws of caste, and too indolent or indifferent to study them, and because it was less "bother" to concede than to resist, weakly gave in to the ceaseless pressure, until the system grew into formidable strength and expansion. The caste pride, thus fostered under the suffrance of Government, grew and gained power

by the social position of the soldiery, for, as the Honourable Company's servants, they had a status far higher than the great mass of their countrymen, and the good pay they received—higher, relatively, than the pay of any soldiery in the world—gave them additional influence. The army destroyed itself. With it perished the only dangerous combination existing, pledged to resist all improvement and all change.

The alteration made in the organization of the native army has been by no means satisfactory. We have now a larger native army than ever; it is crushing down our finances; politically, it is more dangerous and ill-disposed than the old Sepoy army. We are under no pledge to retain the services of the greater part of it. India would be safer, and the army far more efficient, if it were reduced one-half, and yet military men are reluctant to lessen it, and the Government has not nerve and vigour sufficient to disband it! The change has been favourable in one important point only—caste has lost its most formidable support; in other respects its gain has been small indeed.

*Moslem arrogance and assumption* have been rebuked and humbled. It has ever been one of the defects of our Indian Government, to leave enormous pensions in perpetuity, and the name



and semblance of authority to those whom we vanquished. Not to speak of the impolicy of the act, it was palpable hypocrisy to recognize an Emperor of Delhi, and to surround him with all the pomp and pageantry of a court, long years after we had deprived his ancestor of all real power. In this, and similar cases, we fostered pretensions which were sure to be asserted when the favourable opportunity arose. It certainly was not in Mohamedan human nature to be either grateful or faithful, under the circumstances, to a Government professedly Christian. And the Moslem princes were looked up to, by all of the same faith, as the centres of disaffection and the stimulators of plot and intrigue. The mutiny has swept away some native courts, which for impurity and worthlessness were unequalled. It has not only deprived the great of ill-used influence—it has dissipated the sanguinary expectations of the people generally, and the probable current of events will most likely deprive the Moslem part of the population of the influence they have left, and depress what may be called the Mohamedan interest.

*The action of the Government itself will be beneficially stimulated by the mutiny. It has for years, it is but just to say, been improving. The main drift of many of its measures has been to*

recognize the rights of native Christians, and to equalize in the eyes of the law all classes of subjects. It has wished to clear itself of all connection with idolatry and Mohamedanism, and its course has certainly been in that direction. The mutiny has torn some delusions from before its eyes, and broken some fetters from its arms. It is not to be expected but that it will pursue its new career with fresh energy and vigour, as a man does when he leaves a tangled forest and a difficult pathway to tread an open plain.

3. The *conviction* is likely to gain strength, both amongst Hindus and Mohamedans, that *it is vain to resist the progress of Christianity*.

This impression has long been deepening in the minds of all thoughtful men, who live where they can observe the working of European civilization and missionary effort. "We shall all be Christians after a time," is the involuntary admission of many a man who sees, but who dislikes, the progress of our principles. And this conviction will grow with the permanence and stability of British power, by somewhat the following process:—They have seen the utter failure and defeat of a most determined effort to annihilate our power, and even our race in India. They know that the continuance of our power must lead to the diffusion

of our civilization, the depression of their own customs, and the spread of our faith. If the old army could not destroy us, they fail to see what power can. If we resisted unwarningly such a shock, they suspect that nothing can overthrow us. Intense fatalists, they are disposed to conclude that destiny has fixed our power and therefore that resistance is vain; they thus give up opposition in despair, and think they might as well bow down and accept the lot marked out for them by inexorable necessity. A European reader may question the conclusiveness of such a speculation, but the Oriental mind is strangely given to obey such impulses with an earnestness which reason seldom creates.

4. Undoubtedly, one of the happiest and most hopeful results of the mutiny is *the deeper interest taken by England in India.*

That dark and dismal event awoke the English nation as from a pleasant dream. It came like the alarm of fire upon the ear amid the deep repose of a summer's night. Doubtless, there were then "deep searchings of heart." Statesmen felt that they had neglected a mighty and a noble trust; the public felt that they had criminally lived in ignorance of abuses, which they should have known and sought to remove; and Christians felt

that they had let pass by, perhaps had lost for the future, one of the finest opportunities for spreading light and giving life ever put within their reach. It is an augury for good that India has been drawn nearer to England by this great and frightful outbreak. Politicians are really interested in her welfare; but what to us is of deeper moment is the earnest zeal with which Christian men are devising liberal things for her conversion. The Society for the Spread of Christian Education, through the medium of the native languages, is one of the hopeful births of this newly-awakened feeling; another is the fresh vigour with which existing societies are pressing on their work. The determination of the London Missionary Society to raise the number of its missionaries from fifty to seventy, is an illustration of this earnest zeal; and the munificence of its friends, in contributing £20,000 towards the scheme, proves how warmly the churches sympathize with this large-hearted love and pity. When the Church of Christ thus begins to arise and shine, will her Lord long withhold his blessing?

## CHAPTER VI.

### THE DUTIES.

It is not always an agreeable thing to speak to others of their duty; there is an assumption in doing so the mind shrinks from. But a missionary cannot, if he feel rightly, but plead earnestly for the land of his labours, and exhibit jealousy when its claims are overlooked. Any one who has laboured in India, and paid even but slight attention to its main political, social, and religious practices, cannot but feel acutely and speak strongly in its behalf. His own voluntary exile from much that is usually most dear, not for honour's sake, nor for wealth, but through love to Christ and to souls, is a sufficient proof of earnestness and sincerity. What he has seen and heard, can but have deepened those emotions of love and pity which first impelled him eastward. He has seen the symbols of a licentious and hideous idolatry, wherever he turned his eyes. He has seen the cruelty, the excitement, and the degradation of

religious festivals. He has seen the idiotic practices of the Shuniyassi, the deep sufferings of the devotee, and the painful wanderings of the pilgrim. He has seen caste corrupting the Brahmin, degrading the Shudra, and enslaving all. He has seen the degradation of women, and the heartlessness of men. He has seen a whole empire suffering from its sin and superstition, until it can be likened only to a human body, corrupted to the marrow with some foul disease. He has heard things even still more indicative of the sinfulness and sorrow of the people; things he would wish to forget, which oppress his heart, and wound his sensibilities, and haunt his imagination, and which are too bad for record. Need it be said how often the thought crosses his mind—"What a perversion of precious existence is here! After such a life, how unfitted must be those tens of millions for aught that is good and holy in the world to come!" Can such an one be silent? If he were to hold his peace, would not the very stones cry out! Must it not be a sorrow and a humiliation that he has not the eloquence of the most gifted, and the persuasiveness of the most wise and loving, to enable him to move all Christian hearts to feel, to give, to labour, and to pray for India?

There is need that such effort should be excited,



for, alas, it has not yet found existence ! England has only just begun to appreciate the value of India, and to rise up toward an approximate conception of her own high duties and solemn responsibilities. In years long past she did her best, not to enlighten India, but to keep her as she was, by shutting out the light. She hardly gave a thought to the elevation and improvement of the great race mysteriously thrown at her feet. The houses of legislature were criminally ignorant of Indian affairs, and chafed at being “bored” with them. Men were sent out habitually to preside over satrapies larger than France or Italy, who had no single recommendation, save that they were poor, importunate, and had noble patrons, or relations. Nay, the supreme authority itself has only once for years been vested in the hands of a really able statesman, Lord Dalhousie. The way for the mutiny was prepared by long years of military neglect and incapacity. Who can tell even the names of the men who for the most part have had supreme command over an army of 300,000 men ? If such was the indifference exhibited in appointing to the highest post, it may well be imagined how the lower ones were usually filled. All this might be overlooked if now the policy which led to it were repudiated, and a wiser and nobler course

maintained. But where are the signs of reform? Are they seen in a debt which has doubled itself in ten years? In the growth of one huge native army, just after another has well nigh undone us? In the prodigal rewards showered on men, who have only *not* rebelled? In the full payment of Sepoys, months after they were disarmed, because they had conspired to perpetrate mutiny and massacre? In financial chaos only paralleled by the condition of France before the Reign of Terror? In the drifting back into hated usage of almost all the abuses and evils which the mutiny had happily swept away? In the incapacity which prevents the supreme Government in India, from grappling with a single great difficulty, or inaugurating one grand reform? Or in the statesmanship at home, which ever represents things as better than they are, and which exhibits its incapacity by having an annually deficient revenue, and its capacity only by skill in borrowing? History will set her seal upon this era of our Indian government, and will say that the men most fitted to govern and exalt India were set aside, and coldly honoured, and their places given to men who had no merits for her to record.

Have the children of light been wiser in this generation than the children of this world? We cannot say that they have done what they could ;

witness the small number of missionaries who have been sent to India; the little that has been done to give her the Scriptures; and the fewness and feebleness of the thoughts and supplications that have been devoted to her conversion. We have no justification to plead for this neglect, because God has set before us an open door. Whatever hinderances existed to Christian effort during the earlier history of our government, have for years passed away. We may pass over the whole extent of our empire, and find no place where the missionary may not live and freely carry on his work, or where the people will not cheerfully receive Christian books, or gladly avail themselves of the use of any school he may establish. There is no country in Europe, save England, where thought and speech are freer.

And India has the first claim on the mingled pity and love of English Christians, because she belongs to our empire. The remark has become a trite one; let it not on that account lose its force. Without canvassing the separate steps by which we have ascended the summit of empire, it may be averred confidently, that we have been led upward to the giddy height by God Himself. We went not to India that we might conquer it, as Spain went to America, and France to Algiers.

We went with no thoughts but for trade; an insignificant company, purchasing of native princes but ground enough on which to erect factories to store their goods. We dreamt not of conquest. We engaged in war, more because of the wickedness of others than from any lust of dominion tempting us to the strife. It is little considered how difficult it is to dwell in unity with a neighbouring Hindu or Mohamedan state. It is a fact, that almost every Governor-general has received instructions, before entering on his high office, to maintain if possible a peace policy, and to refrain from increasing the territory of the Company. Yet the empire has grown mysteriously and unwittingly, as empire never did before. Such a connection so strangely brought about between two races dwelling eight thousand miles apart, separated by great seas, and many nations, and the loftiest physical barriers;—the one most strongly characterized and typical of the West, the other as broadly outlined and illustrative of the East; the one endowed with the largest capacity to impart whatever humanity needs, the other as largely necessitous; the one richly dowered, like the daughter of a king, with truth, and power, and prosperity; the other naked, blind, bleeding, and leprous;—cannot have been permitted by Him who is the King of

nations but with the most beneficent of designs. How magnanimously should England wield her power—how beneficently exert her influence—how wisely should she rule—how justly should she legislate! But leaving mere general considerations, let us reflect on the responsibilities and duties Christians especially owe to India.

Is there not that in Hinduism and Mohamedanism which should excite our untiring hostility? Our indignation was recently kindled against some of the races of India, because of the unprovoked and unmerited sufferings they had inflicted on our race—a race, it is but just to say, who, with many defects, have yet governed that conquered empire more beneficently than ever conquered country was governed before. There was much that was righteous in that indignation; but did we sufficiently ask ourselves, “Why is the Mohamedan so intolerant and implacable? why is the Hindu so treacherous, so ruthless, and so base?” Was it not because they were nurtured and trained in religious systems breathing the very essence of falsehood, lust, and crime? Hinduism and Mohamedanism made these men what they were; and are they not the primary causes of all the sorrow and crime which desolate and degrade that fair and

fertile region? They are an insult to God, and a curse to man. They are the more detestable, as well as formidable, because of that serpentine fascination and Circean craft by which they draw their votaries to debasement and ruin. They bar the road to heaven, and turn the land into an Aceldema, a brothel, and a spunging-house. They have been to the people what the march of Attila and his Huns was to the cities and villages that fell beneath their power—a desolation and a woe. What must God think of them—the pure, the truth-loving God? With what abhorrence must they fill the Saviour's mind, and with what pity must He behold their victims! And is it not right in us to treat them with a deep, unconquerable abhorrence? We hate deceit, falsehood, impurity, oppression, and wrong. Hinduism and Mohamcdanism are the most intense and widely-diffused concentration of these the world has ever been afflicted with. How intense, then, and deep, should be our desire for their destruction. The hatred which Hannibal bore to Rome; the hostility with which Luther regarded the Papacy; the perseverance with which Wilberforce sought the extinction of slavery, are types of the feelings we should cherish toward them, and never should we rest until all heaven and



earth ring with the cry, "Hinduism and Moham-edanism have fallen, and are dead!"

Need it be said that holier and gentler influences should also move us to this great enterprise? Shall not the remembrance of God's wrath against the heathen urge us to save them from its fury? Shall not the dismal prospect of the future lead us to save them from "going down to the pit?" Shall not the Saviour's love constrain us to do our utmost, that to the cross on which He was uplifted, that He might give life to the world, all men may be drawn? Shall not the "sure word of prophecy" fire our imaginations, and inspire us with intensest desire to realize the glorious vision? Pity for our fallen race; jealousy for God; love to the Lord of life; zeal for the truth, alike urge us to labour. On every Christian, India has a claim; but there are some especially bound to consider what they can do on her behalf.

All young men who wish to serve their Lord, and live for some great and noble end might well ask themselves, "Shall I not go to India?" It is true that many are unfitted for missionary work there, because of predispositions to disease, and others may be so specially fitted for home service, that their course is clearly defined. It is equally true that others may lack the intellectual train-

ing, without which it is a waste of money and of influence for men to be sent out; and others may not have the zeal, the patience, or the self-renunciation required; but is there not a yet larger number remaining, who are not wanting in the requisite qualifications, and whose reproach and sin it is that they remain in England! Our own country should be well supplied, it is true, with the ministry of the Word; but *it* is thus supplied. There are comparatively few villages without a Christian pastor. Most small and moderately-sized towns have a minister of the Gospel for every 1500 of the population. The large towns are less well supplied, but few are wanting in almost a sufficient number—if they had the requisite willingness to labour, and fitness for their work. All these exist apart from that noble army of Sabbath-school teachers, lay-preachers, and town-missionaries which the generous zeal of the Church has organized. Now, is it right that England should have this abundance of spiritual labourers, and India such a lack of them? Is it according to the great law, “Thou shalt love thy neighbour as thyself?” Is it noble and great, not to say apostolic, and in the true spirit of the ministry of reconciliation, to live here, where ministers and churches crowd each other, preach-

ing perhaps to a congregation of less than four hundred souls, almost all of whom have heard the Gospel so frequently that it is difficult to teach them aught striking or new, whilst yonder there are tens of millions easily accessible, who have never heard a single sermon, and tens of millions more who have not heard as many as they number years. It is, indeed, a bitter thing to leave this glorious England, with her congenial society, her sources of purest gratification, and her matchless civilization—to leave her and all perhaps which the heart, the intellect, and the senses hold dear, to dwell in a land like India, where the barriers in the way of the progress of all that is good are lofty as her own Himalayas, and impenetrable as her jungles; where the moral atmosphere is as heavy with guilt, as the air of her forests and marshes is surcharged with malaria and death! But is there not on this account all the more need to go; for if men are so bad, and if sin commits such desolations, then what is there save Christianity that can make them good, and uproot the moral Upas tree that sheds its poisonous influence all around? Men count the place of difficulty and of danger the place of honour also. It is a noble impulse which urges a soldier to be in the thickest of the fight; to take part in a

charge which will decide the fortunes of a well-fought field ; to be the first to mount the battlements of a stormed city ; to bear some important tidings to a distant post through the midst of watchful foes ; and who is there, however indolent and craven, but envies the honour of those who can proudly say, "I charged with Uxbridge at Waterloo!"—"I held out with Lawrence at Lucknow!"—"I was with Nicholson at Delhi!"—"I marched with Havelock into Oude!" And should not a similar feeling impel every man who gives himself to the ministry of the Word? Are comforts, cultivated ease, literary gratification, congenial society, a respectable sphere of usefulness, the things chiefly to be desired ; nay, rather should we not wish to spend and be spent, and press forward to where ever superstition has most potently tried her spells, and sin degraded man the lowest, and suffering embittered most lives.

But means are needed to carry on the work of God, and can the affluent and prosperous devote treasure to a better cause than the conversion of India? There can be no doubt of the enormous evil needing to be removed, and the adaptation of the Gospel alone to effect the cure. The legitimacy of the design, therefore, is clear. But is it not sufficiently pressing and momentous

to justify, nay, to demand, an unusual and munificent scale of giving? God has given us a new tenure of possession in India; shall we not be eager to use it well, lest He renew it not again, leaving us only the sad reflection that we had a splendid opportunity of doing good, and neglected it? Has He not read to us this lesson by the mutiny and its cost of £22,000,000 sterling—that He can endanger the prosperity, and scatter the wealth of those who give Him not the glory? Has He not made England the wealthiest and most prosperous of nations, and have not His own people their full share of this prosperity? Shall not, then, a generous proportion of our wealth flow back into the service of Him who has thus enriched us? Who is there but should be ambitious of laying his richest gifts—not his poorest ones—on the altar; of bringing his brass instead of his iron; his silver instead of his brass; his gold instead of his silver; to build and beautify such a temple for God! Such offerings bring no regrets to the soul; they call forth happy and noble remembrances in life, and in the future they will be as a well-spring of gladness even amidst the bliss of heaven. Then, how differently we shall judge of our expenditure to what we oftentimes do now. As we look backward, how

will the soul reproach itself for living so selfishly, and erring so greatly in the use of wealth. Its thoughtless expenditure, when pleasure, appearance, and rank were concerned, will excite but regret. The freedom with which we spent for self, and the cautious reluctance with which we gave to Christ, will deepen our humility; and when we think of what we might have given to the cause of Him who gave us so freely His well-beloved Son, but which we thoughtlessly expended, or graspingly withheld, a cloud of sadness will come over the spirit even in heaven. But how different will be the emotions of those who have been "rich toward God." Gladness will be theirs, pure and ever-recurring, because they learned in time the holiest and noblest use of gold. The spendthrift's self-reproaches, and the covetous man's fear and humiliation will not be theirs; but evermore the voice of Him who praised the widow's offering in the temple, and the penitent's gift in Simon's house, will sound as sweetest music in their ears.

And should not every Christian heart pray for India. Her interests are momentous enough, and our own identification with her is close and solemn enough, to demand that we should never forget her when we pray. In the solemn moment of secret prayer—among the prayers of the household—at



the missionary prayer-meeting—in the supplications of the sanctuary, she should not be forgotten or feebly remembered. We should pray that God would not smite India in His wrath, but rather soften and subdue her by His grace. We should pray that England may be taught to think wisely, justly, and lovingly of her. We should pray that never to her again may be sent by us the weak, the incapable, and the unworthy; but that all appointed to guard her destinies may be wise, good and great. We should pray that none but men of pre-eminent fitness may be sent out to spread the Gospel there. We should pray that all missionaries, catechists, and teachers may richly be gifted with fervour, wisdom, and prudence. We should pray that barrier after barrier may fall at our advance, and that successive years may see the growing purity and strength of the Indian Church, until the consummation speedily comes when idolatry is extinguished and God alone is worshipped through Christ the King.

# APPENDIX.

## APPENDIX A.

(Page 3.)

### COMPARATIVE VIEW OF EUROPEAN NATIONS AND INDIA.

“WE hear much of the great European states; but a glance at their statistics is enough to show the vastly greater magnitude, and wealth, and population of our Indian possessions. Here, for instance, is a table of some of them :—

	Square Miles.	Population.	Revenue.	Debt.	Army.
Austria .....	217,760	35,083,755	£8,700,000	£161,000,000	400,000
Bavaria .....	29,000	4,720,000	2,900,000	11,416,000	70,400
Belgium .....	12,569	4,559,090	4,992,000	24,750,000	90,000
France .....	204,000	35,801,628	59,600,000	259,253,000	410,000
Holland .....	13,890	3,467,638	6,650,000	102,460,000	50,000
Great Britain and } Ireland .....	122,823	28,619,866	65,500,000	765,500,000	150,000
Portugal .....	34,500	3,612,500	2,800,000	21,000,000	28,000
Prussia .....	106,302	16,612,800	14,200,000	28,000,000	275,000
Naples .....	41,521	8,881,289	5,100,000	18,000,000	60,000
Russia .....	2,041,809	61,161,315	24,500,000	64,000,000	680,000
Spain .....	176,480	15,656,200	11,700,000	120,000,000	160,000
Sweden and Norway	284,530	4,960,000	3,280,000	300,000	48,000
Turkey .....	183,140	12,600,000	6,800,000		140,000

Compare with these the following statistics of India :—

British India .....	1,309,290	180,000,000	35,850,000	95,836,000	341,771
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“Here Russia alone exceeds our Indian possessions in magnitude; and of her vast area, much, very much, it is well known, is little better than a snowy wilderness, while her population falls far short of that of India. The only countries that have a

superior revenue are France and Great Britain ; but the revenue of France is less than twice that of India, while her debt is nearly three times as great. Spain has an area equal to the smallest of the Indian Presidencies, but her revenue is only one-third the revenue of India, her population less than one-eleventh, and her debt slightly larger. Putting aside Russia, India has as extensive an area and a greater population than all the countries mentioned when united."—*Bengal as a Field for Missions*, by M. Wylie, Esq., with some alterations.

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## APPENDIX B.

(Page 36.)

### FEMALE EDUCATION.

THE difficulties in the way of female education in India are greater by far than those existing in any other Asiatic country. They are of a four-fold kind :—

1. The impression is general, that education is likely to be prejudicial rather than otherwise to women. They are held to be so weak, vain, and corrupt, that education will foster their pride, make them imagine that they are equal to men, and put into their hands a power they are sure to abuse ; for a woman who can read, it is believed, will always prefer reading bad books to good ones.

2. The superstitious notion is very prevalent, especially among women, that she who learns to read is very likely to be deprived of her husband by death. The dread of widowhood is intense, for it is held to be a disgrace as well as a calamity, and subjects the sufferer to life-long humiliation and sorrow.

3. Respectable women hold it highly improper and even dangerous, as well as unbecoming, for females to go out of the house unless carefully concealed and guarded. On this ground it is exceedingly difficult to establish female-schools.

4. Girls are married at such an early period, that, even if

induced to learn, they acquire but little knowledge before they are obliged to leave school.

Untiring efforts, however, have been made in this unpromising field in the following directions, and not without hopeful results :—

1. By establishing orphan boarding-schools. The expense of these is great, and the good they accomplish does not tell on the Hindu population, though it does on the Christian ; for the girls taught in them are necessarily precluded by caste from associating with the former, and of course grow up amongst the latter.

2. By day-schools. To these the poorest only resort, and that for a short period.

3. By zenana-schools. Some wealthy natives have become disposed, to permit their daughters and nieces to receive instruction in their own houses. The practice has commenced of sending a teacher to a few such families, where instruction is given for a few hours every week. Taking into account the construction of native society, this plan seems most likely to give satisfaction.

4. By inducing educated young men to give instruction in private to their wives, and such other female relatives as they have access to. Every opportunity is taken, of impressing on the minds of young men the importance of education to females as well as males. They are not slow to perceive this, but they reluctantly exert themselves to overcome the difficulties that have been described. Yet some instruction is given, and much of what we teach in our mission-schools to boys and young men does find its way into the minds of many a mother, many a wife, and many a little niece.

The time has not come for anything like a general system of female education. Society is not merely unfit for it, it absolutely refuses it. General enlightenment amongst men must precede it. In the full extent practicable female education will be pressed forward.

## APPENDIX C.

*(Page 53.)*

## THE EFFECTS OF ANGLO-INDIAN EDUCATION.

THE Hindu sacred writings profess to teach, not only all that it is needful to know about religion, but about science, philosophy, and history, as well. Geography and astronomy are supposed as really to be subjects of inspired authoritative teaching as theology. Their instructions, especially in all branches of natural science, are as fabulous and imaginary as they well can be. It necessarily happens, therefore, that a knowledge of European science explodes all belief in popular Hinduism. This result is brought about by the purely secular education given in Government colleges, and, to a less extent, by the education given in common vernacular schools; but since the missionary institutions, in which a superior education is given in English, combine the advantages of these, with others especially their own, a brief allusion to them is becoming.

They are not needed for the people generally. A plain education in their own mother tongue is best fitted for them, and missionary institutions are too expensive to be established everywhere; but in the large towns, where an English education is a necessity, a great gain, and a desirable accomplishment, to large numbers of the wealthy and high caste, it is of the highest importance that they should exist. More than a fourth of the pupils in these institutions are Brahmins, and more than another fourth are Kaisths, one of the most influential caste divisions; indeed they contain very few but such as belong to families influential by caste, or respectable in our sense of the term. It is obvious, that to bring such under a highly literary and Christian course of instruction, is of the highest importance.

To diffuse Christianity is of course the special design of such institutions. The literary and scientific instruction given, is made subservient to this great end. To obtain the latter is the only reason why Hindus send their sons to such places; they had much rather have the purely secular without the religious instruction, but this missionaries could not give. They require,

as a matter of course, that students shall read the Scriptures and books on the evidences of Christianity, as well as attend to general instruction. Nor do they find any reluctance to comply with these conditions. The Hindu submits, as he always does when firmly and sensibly dealt with. This, then, is the tacit agreement existing between the two parties:—the Hindu comes to us and submits to receive our Christian education, *that* he may obtain a good and cheap secular training; we give him the latter, *that* we may get him to accept of the former.

The effects of this form of education have been briefly alluded to; they may well, however, be more definitely stated:—

1. In almost all cases, when the students remain even a moderate time, there is the annihilation in their minds of some of the greatest obstacles to the evangelization of the people. All belief in the existence of gods and goddesses, all confidence in the Shastras, all reverence for caste, are destroyed: the whole system comes to be regarded with contempt, derision, and dislike. Various reasons may lead to outward conformity with the requirements of Hinduism; but all faith in them is swept away. Among those who reach the upper classes in these institutions, there is not one in thirty who leaves with any convictions that the popular religion is either good or true.

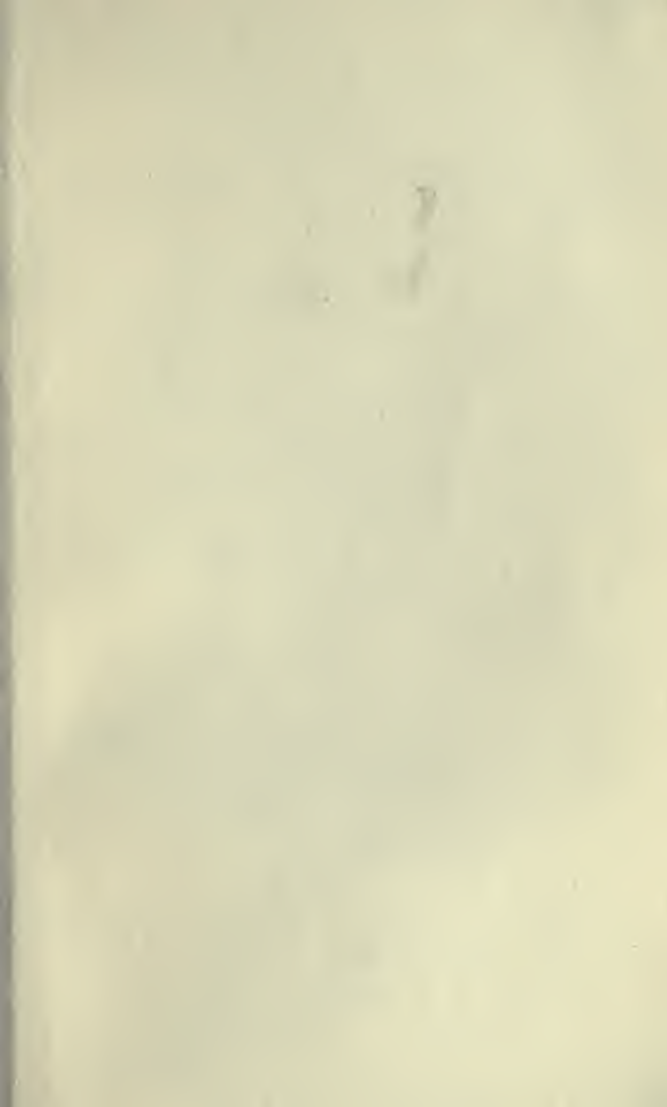
2. The moral tone and character of all who receive the education described is elevated and corrected; they are more honest, truthful, temperate, and manly than the heathen around them, and they as certainly excel the students of the Government colleges. It is often, indeed, very interesting to watch how far they are under the unconscious power of Christianity. Their modes of reasoning on moral questions are mainly Christian, even when they deny the divinity of our faith. This, of course, is the natural result of a system of training based avowedly on the Scriptures, and it is one which, though not saving in its effects, has a value we can hardly over-estimate.

3. Though this form of education is eminently preparatory to the general diffusion of Christianity, it has also been



the means of a large number of conversions. The Free Church mission in Calcutta had, from 1830 to 1855, seventy males admitted into the Church by baptism; twenty-two of these were Brahmins. Nearly all these were the fruits of English education. Of the twenty-nine baptized as the result of instruction given in the London Missionary Society's Institution, Calcutta, between 1850 and 1857, six were Kulin Brahmins, and most of the others were of high caste. Besides those actually baptized, a still larger number have avowed their belief in the divine origin of Christianity, but have been prevented from embracing it by the entreaties and machinations of friends, or by reluctance to face the enormous difficulties attendant on a profession of Christianity.

4. The higher Christian character of such converts, and their greater usefulness, are not to be overlooked. Their conversion is usually a kind of link between Christians and one or more influential families, who frequently learn more of Christianity than others, by having baptized relatives. Such conversions are usually beyond suspicion, and, whilst they deepen respect for our faith, they suggest inquiry as to the source of its power. It may truly be added that they constitute the most consistent and intelligent portion of the native Church. Nor must their usefulness as preachers and teachers be forgotten. At the last date alluded to, when referring to the Calcutta Free Church Mission, there were belonging to it three ordained native ministers; four applicants to be licensed for preaching; two probationary catechists; several applicants for being taken on trial for that office; and four efficient teachers. Out of the converts just mentioned, belonging to the London Missionary Society's Institution, two are catechists; one was obliged to relinquish missionary work through ill health; two are head-teachers in missionary schools; several are disposed to engage in missionary labours, and some probably will do so.



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